

The Japan Christian Quarterly

VOL. XIX

Summer, 1953

No. 3

Editorial

From time to time in our missionary work we hear this question being asked: "Are you an educational missionary or are you an evangelistic missionary?" Surprising as it may seem, there are some persons who still feel that these are contradictory terms. But we must realize that such a question establishes a false dichotomy and sets up as contradictory that which is really complementary. In a recent address, Bishop W. Angie Smith commented on this tendency to think of evangelism as something separate from education. He said, "Often we hear a person speak of an evangelistic or educational program as if they were separate and distinct or, at times, in open conflict. They are complementary parts of the whole of life."

As we consider the question of the relationship of education and evangelism we realize that these two areas of the missionary task are not separate. Indeed, as we study the history of evangelism and Christian education we are led to the conclusion that these are not merely not separate, but they are, as Dr. Paul Vieth describes them, "inseparably bound together." Going back to the beginnings of the Sunday School, we see that the early Sunday Schools were strongly evangelistic. The church leaders of those days regarded the Sunday School as an "evangelistic tool." The teachers and workers in the Sunday Schools were very much concerned with winning their pupils to Christ and to the church. In more recent times our emphasis on educational method has perhaps tended to obscure or give less importance to this evangelistic concern of the Church School. Nevertheless, the concern is there; it is inherent in all true Christian education.

When our students in a course in religious education recently raised this question concerning the relation between evangelism and Christian education, we referred them to the following statement issued in 1950 by delegates to the World Institute on Christian Education, held at Toronto, Canada: "Christian education seeks to bring persons of all ages and conditions into a saving relationship with

God as He is revealed in Christ Jesus: this relationship at the same time brings them into loving relationships with their brother men. At this point the basic purpose of Christian education is the same as the aim of evangelism, namely, to confront individuals with the eternal Gospel, and to nurture within them a life of faith, hope and love in keeping with the Gospel." Evangelism, then, is primarily concerned with confronting persons with the Good News (*euaggelion*) about Christ, the Redeemer of the World. It is also concerned with the "follow-up" of these persons, through Christian nurture. Christian education is primarily concerned with Christian nurture, but it also seeks to present the Good News to persons in all places and conditions of life.

In these times of tension, uncertainty, and confusion, the Christian church has an even greater challenge to meet the tremendous needs of people. The challenge can most adequately be met if we approach our task with the concern both of education and of evangelism. It is true that some of us may consider our function to be primarily that of education while others may consider their task as primarily that of evangelism. If we think of the question in terms of function or primary responsibility, then we are seeing these areas of education and evangelism as complementary parts of the whole of life, with evangelism involved in Christian education, and vice versa.

In this issue of the *Quarterly* we have a rather comprehensive picture of the various phases of these complementary aspects of our mission: the educational work and the evangelistic work. If the evangelistic work be thought of as leading people to "hit the sawdust trail," then our educational work might be described as "hitting others with the chalk-dust trail"! (Does the chalk here in Japan actually shed more dust? Or is it just that we are more dependent upon the use of chalk to help us overcome the language handicap? At any rate, anyone who has had any experience teaching here can testify to the reality of, and perhaps to the effectiveness of, "the chalk-dust trail.")

An illustration of the work that is being done in the Christian schools in Japan is given in the interesting story of the founding of the Puritan Junior High School in Nagano, told by Toru Hashimoto and Larry Driskill. Lack of adequate funds and material resources constitute a considerable problem in many of our mission schools. The heartening fact, however, is that this and other problems are met with a wealth of spiritual resources—a deep faith in the Providence of God and a deep consciousness of a mission to carry out His work.

One phase of the extremely important work of Christian education being done here in Japan is described in the article by the Rev. Takihiro Yamakita on "Curriculum Developments in the Japanese Church." The total task of Christian

education in the churches in Japan has been greatly aided by the progress made in the field of curriculum development during the past several years. One recent "round-the world" visitor in Japan expressed the opinion that the curriculum work here was as fine, or finer, than that which she had seen in any other "foreign" country.

Another important area of Christian education work is the work of the YMCA. We salute the YMCA in Japan on this 50th Anniversary of its national organization and trust that it will continue to make a strong Christian impact upon the youth of this nation.

During these postwar years in Japan there has been a great deal of discussion in regard to rearmament and the peace clause in the new constitution. Recent developments in the situation in Korea have given new hope that peace—or at least a cessation of fighting—may be possible within the foreseeable future. Writing about "The Peace Constitution," Dr. Tabata states that "the development of world history has reached such a stage that there is no alternative to abolishing wars." Dr. Tabata is of the opinion that the majority of the Japanese people have a strong aversion to war and a deep love of peace. He reaches the conclusion that "what is needed is the determination on the part of the people to carry out their conviction to support the peace clause of the constitution." In writing the "Reflections of an Ex-Pacifist," Vern Rossman seems to be on the opposite side of the fence from Dr. Tabata's pacifist position. Both writers, however, are vitally concerned that there be education for peace, so that friendly relationships can be established among the peoples of the world.

In the evangelistic work of the church, the evangelistic campaign has always played a large part. Reporting on his recent evangelistic tour, Dr. E. Stanley Jones points out that 12,000 more persons made decisions for Christ this time than in his tour two years ago. One of the big problems is the task of follow-up of the 34,000 persons who signed the decision cards. Dr. Jones estimated that on his tour two years ago only about a fourth of those who made decisions for Christ actually got into the church. This would seem to indicate that greater efforts must be made to provide Christian nurture for those who are reached by our evangelistic message. This requires the co-operation of pastors, church school teachers, evangelists and missionaries in general.

All of us, and especially those of us who work in the city, need to be reminded of the need to understand rural Japan. Tom Grubbs poignantly presents this need: "If any person is seriously concerned about Japan's spiritual and economic salvation, he must be cognizant of the kind of spiritual roots which are in the hearts of the village folk." Mr. Grubbs is convinced "that we have

not begun to touch the real problem of the evangelization of Japan."

Still another area of great need is pointed out by Hal Shorrock in his article on "Youth Evangelism in Japan." He states that "youth evangelism looms largest in importance as one of the great unmet needs facing the Christian church in Japan today." Mr. Shorrock challenges the church leaders to "pass quickly from the 'committee meeting stage' to direct programs of action in which they communicate the Gospel to the youth of Japan, and through the Grace of God win total commitment of youth to Christ and service in His Church."

Truly the task before us is a tremendous one. It is a tragic commentary that, as Dr. Iglehart indicates in his article on "John Wesley: Missionary of the Frontier," "in Christian history the evangelist and the teacher sometimes fail to understand one another." In these days of great unmet needs we dare not misunderstand each other. We must see our evangelism and our education as co-operative complementary parts of the total mission of the church. We can follow the example set by Wesley when he "combined both functions in the church." Only in so doing can we adequately carry out our Great Commission.

—Ruth H. Browning.

Editor's note: Since the writer of our editorial for this issue is not listed among the members of the editorial board, we might have entitled it a "guest editorial." But being the editor's wife, she is definitely a part of the editorial family, and so the word "guest" seems inappropriate. We take this opportunity to express our appreciation, not only for this editorial, but also for her valuable assistance in the preparation of this and other issues.

Evangelism in Japan after the Occupation

E. STANLEY JONES

On this my third visit since the war I went back to Japan with inner questionings. Would we be in the backwash of a reaction against Christianity? Some people had said that this new postwar interest in Christianity was superficial, based on a morbid interest in the religion of the conqueror, or on a desire to please an occupying power and the whole thing would collapse with the lifting of the Occupation. I was inwardly prepared for a tough time. But that was the atmosphere in which I had lived in India so I would be at home.

In the Orientation Meeting in which Japanese and foreign leaders undertook to bring me up-to-date on happenings and trends in Japan it was made clear that there was some falling away in attendance of non-Christians at local Churches, partly due to the lifting of the Occupation and partly due to the fact that a good deal of the preaching was abstractly theological and not geared into human problems of living.

Of course, there has been an increasing tide of criticism against America since the lifting of the Occupation. That is to be expected. No one is supposed to love an occupying power. My astonishment is that it is not more than it is. Especially in view of the fact that we have not really ceased to occupy Japan. American forces are still there, not as bases for the coming and going of troops to Korea, but for purposes of "internal security of Japan." That makes for complications and consequent criticism.

But on all my visits I have tried to disassociate America and the Christian Gospel. Let them take any good they could from America, but do it with discrimination for we are only a partially Christianized people, but the issue was not America, but Christ. That attempted clarification has now paid off. It has tended to hold the situation steady in the transition.

But the Japanese are still a very confused people. They have lost moral direction. Three things contributed to that confusion. First, the defeat itself. They, who had been taught that they were a divine people, with a divine Emperor and therefore with a divine destiny to rule, found that the bottom had dropped out of that philosophy of life. A Japanese, who had examined 54 people for a

certain type of work at the close of the war, found that only four out of the 54 believed in a God. The consensus of replies was: How can there be a God when we were a divine people and yet were left a defeated and ruined people? Second, the lifting of the military dictatorship at the close of the war threw the individual back on his own to make his own decisions without guidance from above. He was not used to doing that. Third, the Emperor announced that he was not divine. The center of a loyalty had been deflated. The Emperor still holds the affections of the people, but it is now on a different basis.

These three things converging in the soul of Japan produced moral and spiritual chaos. Into that chaos are moving all sorts of things to try to take over the allegiance of the people. I am told that there are 600 sects registered with the Government. There is even a MacArthur Sect! These sects are a symbol of the inner confusion, people grasping at any straw. They can probably be disregarded. They will come and go and leave their deposit. But there are four live alternatives before Japan: First, to go on as they are now going on in a state of confusion. This is unlikely, for not only nature but human nature abhors a vacuum. The allegiance of the people will be fastened somewhere. Second, to return to a military and religious nationalism. Not many would want to return to militarism. The people are afraid of it and it is at the basis of the fear of rearmament. They are afraid it will get into the hands of the military again. The religious side is more probable, for Shinto, though now denatured by the Emperor announcing that he was not divine, still has some driving force as a nationalism. As a personal religious allegiance its influence is faint. The same can be said of Buddhism. They have little hold on the people compared to what indigenous religions have in India. Third, there may be a swing to the Left, to Communism. As a party, the Communist party has made little or no progress. But as ideology there has been a decided swing to the Left in the last election. Fourth, there may be a swing to Christianity with its attendant democracy.

That last is a live possibility. More so now than ever. For the interest in Christianity did not collapse with the lifting of the Occupation and was therefore not primarily based on it. It was based on something deeper—the need of a new dynamic faith. That still persists and persists in a deeper form. The interest in Christianity is now of a better quality, more discriminating and therefore means more. This surviving of the interest in Christianity in a deepened form is most important, for if it had collapsed with the removal of the Occupation it would have been a disaster to the Christian movement. But now we are dealing with a permanent need—the need of a regenerating, transforming faith. None of the other alternatives provide it except Christianity.

The thought of Japan is still fluid, it hasn't crystallized around any of these alternatives. The next ten years will probably decide which way the nation will swing. For they swing together—a close-knit people.

My evangelistic tour was in many ways a crucial one. It provided a test of interest. There was no reason now that they should come to hear me as an American. If they came they came because they wanted something. The tour was arranged by the National Christian Council, which includes the Kyodan and a number of denominations not in the Kyodan. It was planned that I should go to not only the principal centers but also to secondary cities, untouched by other tours. I was appalled by the number—72 cities in all the Islands in three months—a back-breaking proposition, an endurance test. My faithful interpreter, Mr. S. Yasumura, who has been with me in all three tours of Japan deserves credit in large measure for the outcome—"a miracle man," one missionary called him. He heightened everything I said.

The response was greater than any of us had anticipated. The crowds were larger than two years ago and the response was greater. This time the Committee planning the meetings used a decision card a little different from last time. On this card were three columns. First, for the Christians, or better, the half-Christians. Would they become one-hundred percent Christians by doing at least three things: giving up everything in their lives that Christ could not approve, setting up the Quiet Time each day with their Bible and prayer, and trying to win others to Christ? About seven thousand Christians signed at that place. There were two other columns, both for non-Christians. Second, for those who had been in contact with Christianity, knew what it meant and who wanted to become open followers of Christ now and be baptized and join the Christian Church. Third, for those who did not know enough about it to make an intelligent decision now, but they wanted to be taught and prepared to be brought into the Church by baptism and become followers of Christ. This third went beyond being an Enquirer and amounted to a deferred decision to become a Christian.

There was no pressure to get the people to sign. In fact it was the other way around—we urged them not to sign lightly or because others were signing. In spite of having the brakes on there were about 27000 non-Christians who signed the cards, making a total of 34000 who signed the cards in all. Two years ago there were 22000 non-Christians who signed the cards.

We had no illusions as to what this really meant. We took up with the Christian Churches in every place the reason for the disparity between those who sign the cards and those who ultimately get into the Christian Church. It

was estimated that last time only about a fourth got into the Church. Where did the fault lie? With the evangelist—was his message and his method too shallow? It brought great searching of heart and I tried to deepen my message and my method. Or did the fault lie with the Christian Church? Had it lifted its sights from being a small sect on the borders of Japan's life to the winning of a nation to Christ?

I had the temerity to tell them that the Church of Japan is a pastor's church, organized around the pastor, nothing could happen without him, therefore he created weak laymen, women and young people around him because he took the responsibility for everything instead of putting it on his lay people. He was not the coach of a team—he was the whole team and the rest were water boys, or "tea boys" as my translator put it. This pattern of church life is carried over partly from feudalism, with the feudal lord surrounded by retainers and partly from the patriarchal family with the pastor the head of a family. That pattern is not capable of winning a nation to Christ. The whole church must be mobilized as an evangelistic agency—everybody witnessing. As far as we could see the pastors and people responded favorably. The pastors were not primarily responsible—they had inherited a system and were caught in a groove. But if the nation is to be won, that pattern must be broken and scrapped and an essentially lay Christianity produced, the pastor stimulating, guiding and spiritualizing a lay movement. In some places that has happened. Visitation evangelism is being introduced and the evangelistic tide is distinctly rising. We are hoping that 50 percent of those who signed the cards this time will get into the Christian church—maybe more.

For the lay possibilities are tremendous in Japan. The women organized on their own a meeting of 4000 women in the Hibiya Hall in Tokyo and 800 women signed the cards—a magnificent meeting. But in some churches the women can't have a meeting without the pastor being present to pray the prayer, read the Scripture and preach a sermon! The consequence is that some of the strongest Christian women are functioning outside the Christian churches. And the young people! I asked a Sunday morning congregation how many of them were about forty and four held up their hands. And yet young people are not given official responsibility in the churches till they are forty! I told them the Chinese Communists are carrying out their program through young people and we couldn't expect to match an old people's movement against a young people's movement and hope to win.

I arranged for Melvin Evans, an engineer in human relations, to go to Japan to try to project his movement for the Christianizing of human relations in

industry. The response of the industrialists was remarkable. It was a part of our evangelistic campaign but managed by a group of industrialists and the National Christian Council. It opens great possibilities for the future.

This time we discovered an excellent Japanese song leader, Mr. Okayama, who travelled with us. He acquainted the Japanese audiences, mostly non-Christians, with Christian hymn singing.

In some places they sold tickets of admission for the meetings and packed the halls. This gave the Christians a task before the meetings began—a healthy procedure.

Okinawa, where I spent a week, was spiritually even more empty than Japan proper. Here they have nothing. In a week 4900 signed the cards of whom 4400 were non-Christians, mostly young people of college and high school age. These 4900 should be added to the Japan proper total of 34000.

The Japanese seem a very poised people, meeting a great disaster in a very remarkable way. But I was talking to a leading Japanese doctor and he said that tuberculosis had been ousted as killer No.1 in Japan in favor of heart diseases, especially high blood pressure. And when I asked him what was producing this high blood pressure he replied: "Spiritual uneasiness."

That "spiritual uneasiness" is going to drive Japan to a national choice in the next ten years. If Japan goes Christian they would be the natural evangelists of the whole of the Far East. They are a dynamic people and will go far. But where? Their old destiny to rule by force the Far East has gone down in blood and ruin. And now they are looking out for a new destiny. When I presented the kingdom of God as that new destiny and Christ as the new Leader into that destiny they seemed to jump at the idea. For now they seemed a people lost without a sense of destiny.

We must give Japan the best we have in the next ten years. And the best we have is Christ!

The Religious Roots of Rural Japan

THOMAS W. GRUBBS

There is a prefecture here in western Japan called Shimane which means literally, "island-root." Shimane is not only the "root of the island" etymologically but it is so historically. If one would be cognizant of the religious ideology which rules Japan, then he must go into the rural parts of the nation which are relatively untouched by non-Japanese civilization. The roots of insular Japan are in the thousands of agricultural and fishing villages. There is an axiom that a tree is known by its fruits. The spiritual fruit of Japan has come from spiritual roots, and if we would be wise, we must examine these roots. As the villages are, so Japan is. If we can understand the religious ideas which permeate the minds and hearts of the village and fisher folk, we can begin to understand why Japan is what she is.¹ Those who are vitally interested in the peace of Asia and of the world can not afford to be ignorant of rural Japan. Japan and the other nations have already paid the terrible price of blood because of the lack of recognition of our common humanity. The great mass of Japanese soldiers who fought the so-called "holy war" were village lads.

It is difficult to imagine a place more filled with the form of religion and less bereft of the spirit of religion than rural Japan. If one defines religion in terms of spiritism, sacerdotalism, the practice of religious ceremonies, etc., Japan must be recognized to be one of the most religious nations of the world. If one defines religion in terms of the worship of the One God, the Creator, the Lord of heaven and earth, with all its connotations in Hebrew-Christian revelation, namely, trust in the God of love and of mercy and of righteousness and of holiness, from which worship comes love for one's neighbors, the doing of good, the seeking of justice, the correction of oppression, the defending of the fatherless and the pleading for the widow, then Japan must be said to be a nation of religious poverty. Buddhist temples and Shinto shrines are in abundance in every village, and to the aesthetic sightseer of rural Japan there is much to

1. It can be said that the great mass of village people above forty years of age are saturated with the religious ideas which are brought forth in this article. The great mass of those under forty are nihilistic and find no hope for living.

suggest that the rural folk are profoundly religious. However, things as they are and things as they appear to be are radically different.

The following observations of religion in rural areas have been made in western Honshu in Shimane and Yamaguchi Prefectures. Several years ago I was asked by Pastor Shosaburo Matsuyama of the Matsue Kitabori Church in Matsue City, Shimane Ken, if I would like to go "fox-hunting" in the Oki Archipelago² (Latitude, 36 degrees; Longitude, 133 degrees) in the Sea of Japan (Shimane Prefecture). The "fox-hunting" refers to the terrible superstition of "human-fox-spirit-possession" which is so common in those islands. My visit with the pastor and two subsequent visits to the Oki Islands and my frequent visits to many villages opened my eyes to the primitive nature of Japanese religions.

For the sake of convenience one can divide rural religion into five types, but it must be remembered that all these have more or less intimate interrelationship.

First of all, there is Animism. Certain rocks, stones, trees and mountains are considered to be sacred and in connection with these there are innumerable taboos. Throughout the countryside one can see stones and trees around which is tied the *shime-nawa*, which is a kind of a sacred rope used also in Shinto shrines. These above-mentioned objects of nature are the objects of animistic worship and the common people believe that these sacred trees and stones must not be touched. If there is some physical or mental affliction in a family, ample reasons can be found to prove that the family has disregarded some age-old taboo. Most of the fisher folk hang a sardine head in the godshelf in the kitchen. There is a common proverb which goes thus: *Iwashi no atama mo shinjin kara*, which means approximately this, "If you have a reverent heart even a sardine head is an object of worship." Phallic worship, which was common during the Tokugawa Period, was prohibited by the Meiji Government, but it is still practiced in parts of Shimane Prefecture and in other backward parts of Japan. There is a shrine in Iwami Masuda from which phallic symbols are taken during the festivals. Whenever the *Dai-Kammai* ("Great-god-dance") occurs in a Shinto shrine there is a figure which represents the phallic god. Throughout the villages possession by animal spirits is commonly believed. Three common kinds are the *inugami* ("dog-god possession"), *kitsune-tsuki* ("fox-possession"), and *yabugami* ("thicket-god-possession").

Secondly, there is Polytheism. *Shinto* is the Chinese reading for the charac-

2. For hundreds of years the Oki Islands were the place to which political criminals were exiled. Because of this relationship the history of these islands and that of the Imperial City of Kyoto have a direct relationship. Two Emperors were exiled there (Gotoba, reigned from 1184—1193 A. D.; Go-jaigo, reigned from 1318—1339 A. D.). The real history of these islands is a story which yet remains to be written.

ters *Kami no michi* ("the way of the gods") and is the worship of the eight million gods of the land of Japan. The most common forms of Shinto are the following: (1) The worship of the Emperor as *Akitsu-mikami* (明津御神 "Visible Deity"), as *Arahitogami* (現人神 "Divinity Incarnate") and as *Arami-Kami* (現神 "Manifest Deity").³ (2) The worship of Hachiman, the god of war. He is the *kamikaze* god. It is needless to say that these Hachiman shrines enshrine the spirit of militaristic Japan and during the days of imperialism they were the spiritual centers in the villages. So far as the writer knows there is no village without a Hachiman shrine. The writer was in a village in Mine Gun, Yamaguchi Ken, in January, 1953, at which time I heard from the young people that 80,000 yen was being collected to buy a new robe for the Hachiman priest. Each house was assessed a 700 yen share in buying the robe! Some of the youth of Japan have awakened and realize that this is wrong and immoral, but as yet they have not political power so are unable to protest. (3) The worship of the god of the Izumo Shrine⁴ (the Taisha, Shimane Prefecture) is common in the villages. Izumo is the oldest shrine in the nation and is the headquarters of the Japanese pantheon. In October of each year the gods of all the shrines take a trip to Izumo and this month is called *kami-nashi* ("no-god"). In the Izumo country October is called *kami-ari* ("god exists"). The two records of ancient Japanese mythology, namely the *Nihon Shoki* and the *Kojiki* are tales of the Izumo people. (4) The worship of *Amaterasu-O-Mikami* (天照大御神 "the god who enlightens the heavens") is a combination of worship of the sun and of the divine ancestress of the Imperial family. The worship of the rising sun is still common in many villages. (5) The worship of Inari, the fox who is the messenger of the gods. Hundreds of thousands of people make pilgrimages to Kyoto to the Fushimi Inari Shrine each year to worship this god. Inari shrines are found in abundance throughout all Japan. This is the god of the merchants and of the geisha. This god not only gives the crops but makes his worshippers wealthy and also heals their diseases (for a price!). This is one of the most degraded forms of heathen worship to be found on the face of the earth. (6) The worship of Ten-jin, which is the deification of Sugawara Michizane, a scholar who lived in Kyoto about 600 years ago. Representatives of all these various kinds of shrines visit all the

3. The Imperial broadcast of January 1, 1946, in which the Emperor declared "*Chin wa Kami ni arazu*" (I am not god) has not changed the deep-seated custom of emperor worship in the older generation in the villages. The titles given the Japanese Emperor remind us of the fantastic titles by which the Roman emperors called themselves, namely, *Augustus*, *Sebastos*, *Dominus et Deus*, *Kurios kai Theos*, *Theos Epiphanes*, etc.

4. From May 1—31, 1953, a great *Shinkoku* (land of the gods) festival was held at the Izumo Shrine. At that time one of the main shrines burned. The cost of the new shrine will be four billion yen. The village people will pay the bill!

villages once or twice a year asking the people to buy *o-mamori* ("talisman"). These gift-collecting beggars come to the door just as does the taxcollector. And to decline to buy an *o-mamori* is to invite a type of social ostracism called *murahachibu*. These talismans are placed upon the god-shelf in the home, in offices, and in buses.

The writer made an investigation of the relationship between Shintoism and the poverty of the rural and fisher folk of one small town on the coast of the Sea of Japan (Fukawa Machi, Otsu Gun, Yamaguchi Ken), whose livelihood is about equally divided between agriculture and fishing. There are 2250 houses and these people pay the following price each year for Shintoism:

a. Gifts to the Ise Shrine (Mie Ken)	100 yen per house	per year	225,000 yen
b. Gifts to the Izumo Shrine—	100 yen per house	per year	225,000
c. Gifts to the Bofu Tenman Shrine—	100 yen per house	per year	225,000
d. Gifts to the Fukawa Shrine—	170 yen per house	per year	382,000
e. Gifts to the Ujigami Shrine—	80 yen per house	per year	180,000
			<hr/> 1,237,500 Yen

The above amount does not include the money which the people must spend for *sake* ("rice-wine") used in the festivals. Is it any wonder that the common people are economically impoverished! Shintoism is undoubtedly one of the most expensive items upon the Japanese religious market. The Bofu Tenman Shrine in Yamaguchi Prefecture burned to the ground over a year ago, after the completion of the 1050th Anniversary. The priests and the economic lords of this prefecture are planning to build a new shrine at the cost of one billion yen. This must be paid for over a period of many years. It goes without saying that the ignorant masses of the country people will be handed the bill, and in return they will be given *o-mamori* upon which are written some Chinese characters. The misuse of religion for purposes of economic profit is as old as the human race. After seeing the countryside of Japan one reads with a new appreciation and understanding the experiences of St. Paul as recorded in Acts 16:16-34 and in 19:23-41.

Thirdly, there is the religion of Buddhism. In the villages Buddhism has become the religion of the aged. There is a common feeling that if you see a Buddhist priest going somewhere, you may know that he is going to a funeral. The main function of the Buddhist priest is to perform funerals and to offer prayers to the dead ancestors. The writer was in a certain home in which prayers are offered by the Buddhist priest to and for the ancestors who died three hundred years ago! The dates of saying these memorial prayers is decided by custom. After a death the priest comes on the seventh day, the twenty-first

day, the thirty-fifth day and on the forty-ninth day. He also comes on the first anniversary of the death of the loved one, on the third anniversary, on the seventh, the thirteenth, the twenty-fifth and the thirty-third year and he continues to offer prayer to and for those who died three centuries ago. This gives one some insight into the life of a Buddhist priest. The priests are rewarded for their prayers by feasts and gifts. When a person dies, his best clothes are given to the temple. It goes without saying that the youth of the villages have no interest in such religion. My observations of rural life lead me to the conclusion that the youth of this land are profoundly nihilistic and along with the older folk are devoid of any spiritual guidance.

Fourthly, there is the syncretism of Buddhism and Shintoism with some Christian ideas added. The Japanese countryside is filled with all kinds of neo-pseudo-mono-polytheistic cults such as Tenri-Kyo, Konko-Kyo, O-Moto-Kyo, Kannon-Kyo, the religion of the dancing goddess, Kurozumi-Kyo and innumerable others.⁵ All of these religions worship some Japanese prophet as the revelation of their particular god and have some kind of sacred scriptures. Christianity has given a great shock to Japanese paganism and all of these cults have some teaching of monotheism. However, when this monotheism is examined closely it can be clearly seen to be basically polytheistic and pantheistic. These religions are Japan-centered and emphasize the healing of diseases and how to be healthy, wealthy and wise. These religions exploit the ignorance of the masses and they are one of the fundamental causes for the poverty of rural Japan.

Fifthly, there is sorcery and magic. In addition to the above-mentioned religions, practically every village has at least one or more *ogamisha* (literally, a "worshipping-person"). These sorceresses are consulted for the following purposes: (1) Casting out of the fox and dog spirits. (2) The healing of diseases. They are witch doctors and they warn the people against doctors and modern medicine. It would be impossible to count the number of victims who have died because they listened to the advice of these witch doctors. (3) Advice about lucky and unlucky days. These sorceresses are experts in the ancient Chinese calendar. The Chinese calendar has a tremendous influence upon the daily life of the villager. (4) Casting out of evil spirits and praying of curses upon one's enemies. All of this is also very expensive religion.

The people of rural Japan have to support at least three sets of priesthood. Every home (that is, with rare exceptions) has a Shinto god-shelf and a Buddhist altar. The Shinto Shrine is visited on New Year's Day, at the time of the Spring

5. For a book dealing with the details of one of these syncretistic religions see Charles William Hepner's *The Kurozumi Sect of Shinto*, published by the Meiji Japan Society.

Festival, at the Autumn Festival. Also, after a child is born into the the home, it is taken to the shrine and is dedicated to the *ujigami* ("tribal god") and is thus officially recognized as an *ujiko* ("child of the tribe"). The Shinto priest gives no religious or moral instruction for it is not necessary to do so. His responsibility is to carry out the age-old ceremonies and to get as much money for the shrine as possible. During the festivals the priest reads a kind of rescript which goes thus: *Ume yo, fuyase yo, chi ni mitase yo* ("give birth, replenish, fill the land"). The Shinto priests are now concerned about the fact that the young people no longer believe in the old gods. In March of this year the writer was invited by four Hachiman priests to speak to their Shinto Study Group about the Christian Faith. One of the most interesting questions asked was this: "How did the Hebrews succeed in making their God [a god or the God—the Japanese language is ambiguous at this point] God of the whole world?" They thought they might get some helpful hints as to how to make Hachiman a world god! The Buddhist priests are busy muttering prayers in tongues unknown both to themselves and to the people, and they give very little religious or moral instruction. In the human heart there are many problems and the soul cries out for a shepherd; thus in the time of trouble the village people are driven to sorcery and to magic, and the wolves in sheep's clothing prey upon the ignorance of the people.

The religions of rural Japan are leading both the old and the young into nihilism and fatalism and atheism. The millions of youth of rural Japan are fed upon this religious diet and as a result they have no regard for religion or morality.

What is the future of the Japanese village? I believe that the villages are becoming ripe for some kind of revolution. Only 17% of the land is arable, so the economic problem is acute. When the second and third and fourth sons marry and establish families they must migrate to the cities because there is no place for them in the villages. The farmer and fisher folk have to spend so much time in making a living that there is not ample time to consider life and its meaning. The people cry out for spiritual bread and in turn they are given stones. In the future there will be either a revolution of violence or the revolution of the human heart which was made known to the world on the day of Pentecost. Rural Japan is a spiritual wilderness, and millions are dying of thirst because there are no "streams in the desert."

If any person is seriously concerned about Japan's spiritual and economic salvation, he must be cognizant of the kind of spiritual roots which are in the hearts of the village folk. It is the writer's conviction that we have not begun

to touch the real problem of the evangelization of Japan. Again and again the profound words which Jeremiah (1:9-10) records of his call to the prophetic ministry echo within my soul: "Then the Lord put forth his hand and touched my mouth; and the Lord said to me,

'Behold I have put my words in your mouth.

See, I have set you this day over nations and over kingdoms,

To pluck up and to break down,

To destroy and to overthrow,

To build and to plant.'"

Ours is the task of eradicating the fetid roots and in their place to plant the seed of the everlasting Gospel.

English reference works

For an apologia of Shintoism written by a Japanese scholar, see Dr. Genchi Kato's book, *A Study of Shinto, The Religion of the Japanese Nation*. He was formerly a professor in the Tokyo Imperial University and has given us the best account in the English language of what Shintoism is from the Japanese point of view.

For an excellent book on Buddhism, see August Karl Reischauer's *Studies in Japanese Buddhism*, published by the Macmillan Company, New York, 1917.

For a new post-Occupation apologia of Shintoism, see "The Shinto Bulletin, Culture of Japan," published by the Society for Shinto Culture, 18 Hanazono-cho, Chiba City, Japan. Vol. I, No. 1, was published in March, 1953. This bulletin claims that Shintoism was "oppressed" by the Allied Occupation. Three brief quotations will serve to show the tenor of the bulletin: "It is our great regret that Japanese Shinto was severely criticized in the world before and after the war and that it was bitterly misunderstood and consequently oppressed so much during the Occupation period in a manner that Japanese people never expected." (page 3) "Unhappily the State Shinto was considered by the Occupation authorities as if it was the source of jingoism. Such misunderstanding seems to be the reason why so much oppressive policy was taken against the State Shinto. However, there was none among renowned priests of the State Shinto (Shrine Shinto) and orthodox Shinto scholars, who ever had any idea of militarism so far as we know. There was no direct relationship between Shinto and the Pacific War." (page 8) "But the actual reaction of the people to the oppression proved that the Shrine Shinto is too deeply rooted in the heart of the people to be eradicated." (page 9).

The Peace Constitution of Japan

SHINOBU TABATA

— 1 —

The new Japanese constitution, which is commonly called the peace constitution, has three fundamental characteristics. These are (1) the principle of republicanism, which professes the sovereignty of the people, (2) the principle of pacifism, which renounces war together with the possession of armaments, and (3) the principle of political democracy in a broader sense. The root of these characteristics, however, can be sought in the principle of democracy, which is the cardinal principle universal to the human race. The Japanese constitution is formulated on this principle of democracy and the consequent result is the adaptation of republicanism and pacifism. This, of course, does not imply that all the democratic countries are accepting republicanism or pacifism. England and Sweden are democratic countries, and yet republicanism has not found its way into these countries; pacifism is not the guiding principle in any existing democratic nation except Japan. Thus, among contemporary democratic nations Japan has the most fully developed constitution which follows the principle of democracy, its outstanding characteristic being pacifism. Pacifism is the principle which makes the Japanese constitution different from others; for this reason it is called the peace constitution.

— 2 —

As the term "pacifism" is more or less loosely used, there is need of clarifying the meaning. Wishing for peace or loving peace is not yet pacifism. Pacifism should, at least, demand the renouncement of war and the abolishment of armament. Most of the nations of the world are seeking peace and claim that they are peace-loving people; yet they possess military force and are not very reluctant in waging wars for the sake of peace. Japan takes a different attitude. Article 9 of Chapter II of the Japanese constitution reads as follows:

"Aspiring sincerely to an international peace based on justice and order,

the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes.

"In order to accomplish the aim of the preceding paragraph, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

Thus the Japanese nation renounces war forever and makes this renunciation possible by not having any kind of fighting forces.

As to the meaning of "war" mentioned in the above article, a difference of opinion exists among Japanese scholars and politicians. Dr. Soichi Sasaki, Dr. Hitoshi Ashida and others believe that it does not include all kinds of war; some kinds of war, such as the war for self-defence, are excluded. However, this is not a viewpoint commonly accepted. According to the opinions of the majority of scholars and politicians, and the authorized interpretation by the Japanese government, "war" is taken as inclusive without any exception whatsoever.

— 3 —

The idea of peace by renouncing war can be traced back to the eighth century B.C. when Isaiah made the prophecy of peace. The prophecy was fulfilled in the teaching of Jesus Christ; the Apostle Paul preached it, and John systematized it, as appears in the New Testament. Since then the Christian doctrine of peace has been the guiding principle dealing with wars and class struggles throughout world history.

With the beginning of the modern age, the idea of peace in religious doctrines was developed into ethical and philosophical ideas, and secular and academic systems of thought were established. The most outstanding ideologies formulated are those by Saint-Pierre of France, Jeremy Bentham of England, and Kant of Germany. They all agree on organizing a peace league of nations with a system somewhat similar to that of the League of Nations, in order to abolish war. As to the possession of armaments, there was diversity in their ideas. While Saint-Pierre and Bentham advocated the peace league as a means of reducing the armaments of nations, the idea of Kant was to abolish armaments by a gradual process.

This difference between the reduction and the abolishment of armaments is noteworthy, for it is the difference between loving peace and pacifism. And Kant is the only one who professes, not a peace-loving attitude like the others, but pacifism, as appears in his treatise *Zum ewigen Frieden*. Here lies the merit of his thought on peace, the merit equal to that of Isaiah's prophecy of peace, though

it was stated naively. Furthermore, Kant substantiated his pacifism with his philosophical insight into war. He developed the dialectic method of thinking and came to Nature, that great artist, which leads the human race to abolish war, as the sinful nature of war itself is enhanced and the scale of war is enlarged. The process is accelerated by the improvement of weapons and the development of commerce in furnishing war materials. This condition gives a philosophical background to Isaiah's prophecy.

It might be appropriate to mention here the names of two Japanese Christian workers and their thoughts. The Rev. Iso-o Abe and the Rev. Kanzo Uchimura professed pacifism in the Meiji Era, or the latter part of the nineteenth century, and developed an idea similar to that of Kant. It was true pacifism renouncing war and abolishing armaments. Before the Meiji Era, Shonan Yokoi (1809-1869), a Confucianist, proposed a league of nations for world peace, and Shoeki Ando, a physician, in 1753 advocated immediate and complete abolishment of everything connected with war.

— 4 —

The guiding principle of the Japanese constitution, as clearly indicated in the above-mentioned Article 9, is pacifism in the true and real sense. It was instituted not by some temporary fancy but with a deep understanding of world history. The development of world history has reached such a stage that there is no alternative to abolishing wars. With the invention of the atomic bomb, future wars are destined to be too disastrous for the human race to undertake. This outlook is shared by many other people and nations. France, Italy, West Germany, Siam, and South Korea came to have constitutions partly renouncing war. There are also, since the beginning of the twentieth century, international laws which, to a certain degree, forbid wars. Such a trend in national and international relations is a manifestation of historical inevitability, which is more fully observed in the Japanese peace constitution.

God, who is embodied in and presides over the history of the world, manifested His will in due time and guided General MacArthur and Premier Shidehara in assisting the Japanese people to formulate the peace constitution. It symbolizes the beginning of world peace and indicates the approach of the time when every nation of the world will abolish armaments and renounce war forever.

— 5 —

The ideal of a peace constitution as high and valid as that is not entirely

free from temptation. At present there are two kinds of movements advocating the possession of military forces for the sake of self-defence. One of them holds the opinion that the constitution does not prohibit the possession of a force for self-defence. This opinion, as was pointed out before, is a wrong interpretation of the constitution and has no theoretical support. There is, however, an indication that the government is taking advantage of this opinion in enforcing the strength of the National Welfare Police. The other seeks the amendment of the constitution in favor of rearmament for self-defence.

The supporters of such an amendment and of rearmament can be found among such capitalists as will be benefited by dealing with military ammunitions and supplies, a certain circle of politicians, the former professional military personnel, and the ultra-nationalists. Some American capitalists, politicians and military officers are in favor of Japanese rearmament. Various reasons are being given to rationalize their respective stands. Among them are the following: Now that we are an independent country, the constitution promulgated during the period of American occupation should be changed; disarmament is only an ideal, while rearmament is an inevitable reality necessary to an independent country; military forces are necessary to protect ourselves from invasion by neighboring nations. Some hold the opinion that armament and war are two different things without any essential relation, or that because fighting is a human instinct, wars are unavoidable. All these reasonings and opinions not only are unscientific and ignore human aspiration but also fail to see reality as it exists. The rearmament they insist upon would be futile and worth next to nothing when they consider the existence of the fast and powerful jet-planes, not to speak of the disastrous effect of atomic bombs. Their mind is not on the happiness of a nation or on saving the world from the menace of war. Their sole concern is to gain some sort of profit from rearmament and wars.

The rearmament of Japan would lead nowhere except to the destruction of democracy and the revival of militarism. Some of the people, fooled by the demagogue's propaganda of a possible invasion by Soviet Russia, are accepting rearmament as unavoidable. However, the majority of the people do not believe in rearmament and show a strong aversion to war, for they have a deep love of peace.

As long as the majority of the people believe in pacifism, respect the constitution, and possess the determination to pursue their convictions, there will be no possibility of amending the constitution in favor of rearmament. Thus, the wrong intention of the ultra-nationalists to change the constitution for the worse will be ignored and defeated.

Unlike the Japanese militarists or ultra-nationalists, the Americans are a people who respect their own constitution as well as that of others. This attitude tallies with what the international laws expect in respecting the sovereignty, and consequently the constitutions, of other nations. A similar idea was expressed by President Eisenhower at his inauguration when he spoke of his nine principles. These facts should be recalled by some Americans who entertain the idea of Japanese rearmament for their political or commercial interests.

— 6 —

It is necessary here to touch upon the meaning of amendment. Article 96 of the Japanese constitution contains the provision concerning the procedure for amending the constitution. However, any change in the constitution should not be treated lightly. A change is permissible only when it brings happiness to the people and the nation, and true happiness is brought about when the change is made following the course inevitable to the development of history. This is to say that amendments are acceptable only when they are progressive. It is clear how disastrous it would be if a nation should interpret and practice its constitution on a lower level than that which the constitution occupies in the course of historical development. More disastrous would it be if the constitution itself were to be changed to a lower stage than at present. It would mean deterioration and degeneration, by robbing the people of their happiness. The true meaning of amendment is amendment in a progressive sense, which implies the happiness of the people. The Japanese constitution is not perfect in any sense; it could be the subject of progressive improvement. At present, however, what is needed is the determination on the part of the people to carry out their conviction to support the peace clause of the constitution.

Reflections of an Ex-Pacifist

VERN ROSSMAN

Throughout War II and several years afterward I was a militant pacifist, so much so that I doubted the sincerity of the faith of Christians who bore arms. Today, I am no longer a pacifist. Given certain changes in the world situation I might again feel that a pacifist stand would be necessary. But, in saying that I am a non-pacifist, I mean that I cannot decide on a pacifist or non-pacifist stand in abstract, and that in the present world situation I do not see any pacifist position as being, for me, responsible before God.

I want to tell the factors which altered my perspective, not to try to convert anyone, but to seek to shed some light on this complicated issue in order that Christian pacifists and non-pacifists may be led to see that their area of agreement is far greater than their area of disagreement.

Clearing the Brush

My first step away from pacifism came through a clarification of terms. I came to realize that I had been shifting ground freely from one kind of pacifism to another, not holding any one view consistently. The following classifications do not represent distinct schools, but are three different pacifist perspectives which must be kept distinct if any orderly discussion of the subject is to take place. It must be made clear here that, throughout, I am speaking only of Christian forms of pacifism.

1. *Absolute pacifism* is so termed because its foundation is an appeal to Christian love of an abstract, and often sentimental, sort as the absolute on the sole basis of which the problem of war is to be faced. The response may range all the way from the extreme position of the one who rejects all coercion, even police restraint, to the one who will go all the way except to bear arms in war, but the emphasis is that regardless of the consequences Christian love, per se, demands a pacifist response.

2. *Utilitarian pacifism* is based on the conviction that pacifism through expanding numbers and influence can *succeed* in preventing war. This response may or may not be based on Christian love. Its proponents point to the success

of Gandhi in India. Its heyday was the period of the twenties, the Kellogg-Briand Pact and the oath of thousands of young men never to bear arms.

3. *Pacifism as a calling* affirms that the pacifist witness is necessary to counter-balance the great mass of contrary opinion and that only the non-participant can really effectively witness against war. Such pacifists can be extreme non-participants but more often they recognize that lawlessness requires a certain amount of restraint. They may or may not also be utilitarian pacifists, and they often will say that pacifism is a calling for them but they do not believe it is necessarily so for all Christians.

A Second Look at Love

My second step away from pacifism took place through a transformed understanding of the nature of divine love. I had always understood the purpose of God as being the conversion of individuals and the amelioration of human suffering. The emphasis was always on God, the loving Redeemer, to the practical exclusion of God as Creator and Governor. A closer examination of the relation of Christian love to society threw the whole issue of pacifism into an entirely new light.

Dr. Richard Niebuhr states in *Christ and Culture* that there have been five fundamental kinds of relationship between the Church and society in Christian history:

Christ against culture is his term used to characterize the primitive Christian response which sets itself over against the state and seeks to live largely apart from it. The classical examples are Tertullian and Tolstoy. Most pacifists, consciously or unconsciously, make their response from this position. Groups such as the Quakers and Mennonites, centering their appeal in a return to primitive Christianity, include pacifism as a tenet.

The protest of such groups against the idea of a "Christendom" has been of immense value in keeping alive the prophetic witness of the Church to the state, but there has also always been an element of irresponsibility in their non-participation. This position carried to its logical conclusion involves the turning over of the handles of power in society to ungodly men.

The Christ of culture is the opposite extreme, which attempts to identify the gospel with a particular culture, e. g., Gnosticism, medieval Roman Catholic Christendom, or the identification of Christianity with "the American way of life."

Between these two, says Dr. Niebuhr, are three median positions: *Christ above culture*, the Roman Catholic viewpoint as defined by Aquinas; *Christ and culture in paradox*, certain Lutheran positions; and *Christ transforming culture*,

the Calvinistic strain stemming from Augustine and Calvin. Dr. Niebuhr contends that a responsible witness before God must be found in one of these positions, and he associates himself with the last viewpoint, as do I. This position holds that the witness of Christianity is a single message directed toward the transformation of all men and all of society.

Believing this, I found it impossible to be an absolute or utilitarian pacifist. Pacifism as a calling could not be a responsible position for me in the present situation.

Absolute pacifism is based on a truncated view of love which does not take into consideration sufficiently the element of justice as a corollary aspect of divine love, operating to restrain lawlessness and maintain the structures of society. One of the profoundest shocks I received was when I realized that, as a pacifist, I could not hold office as a judge, senator or president in the United States.

Utilitarian pacifism is similarly irresponsible. It is also usually based on an inadequate understanding of Christian love, and, in addition, stems from a naive faith in man's existential goodness and perfectibility. This underestimation of the power of organized sin in human history (viz., its institutionalization in social structures) naturally leads to an underestimation of, for example, the destructive potential of totalitarian societies such as Hitler's Germany or present-day Russia.

The utilitarian pacifist view amounts to a form of idolatry, in, that, setting up war as the ultimate evil, it elevates the ideal of peace above the living and acting God, so that one, in effect, closes his ears to the Father's plea for us to achieve the achievable approximate justice in this world. This all-or-nothing reaching for an idealistic goal in failure easily swings to the opposite extreme wherein all greys are black and one becomes a nihilistic pacifist, seeking to wash his hands of the whole unmanageably complicated mess. I found untenable a position which ignored the possibility that my non-participation in war might bring about greater evil and suffering than my participation.

Confronting Our World

The third and decisive change in my thinking came as I realized that pacifist wishful thinking had been distorting my interpretation of the world as it is. The Christian's position can be truly responsible to God only if he is willing to face, as realistically and objectively as possible, the world in which he finds himself. Two ready illustrations of how pacifism tends to distort the facts are the causes of war, and the nature of the present power struggle.

1. *The causes of war.* Many pacifists have allowed their desire for a simple solution to the problem of war to cause them to over-simplify the nature of the

causes of war. Some have believed war is caused by the munitions makers. Control them and eliminate war. Or, war is the direct result of nationalism. A world government, then, is the answer. Or, again, war is the *have not* nations against the *have* nations. Yet, since Assyria, wars have been waged by those who *had* what it took.

A similar over-simplification is the assumption that arms races and balances of power inevitably lead to war. But, witness the exceptions of the "Pax Romana" and the significant periods of absence of war during the nineteenth century maintained by British naval supremacy.

The exhaustive research of Quincy Wright in *A Study of War* demonstrates that war has no single cause and no single factor makes either for war or peace.

The record of the influence of pacifism itself on war is problematic. It has undoubtedly served a valuable function in keeping alive a conscience, but pacifism also seems to have played a significant role in bringing about World War II. Hitler correctly counted on the strong pacifist currents in England and America delaying⁶ the preparedness of those countries. Chamberlain's hand was thus immeasurably weakened at the conference table. And when British weakness immorally threw Czechoslovakia to the wolves to gain time, the die of war was irretrievably cast. Had Chamberlain been able to negotiate from a position of power in 1938, war might have been averted entirely and the deaths of thousands of Eastern Europeans and Greeks prevented. He would even have been in a position to bring pressure to bear on Germany to alleviate the suffering of German Jews. Here, I and the other pacifists share the bloodguilt of the Nazis.

Similarly, pacifist acquiescence today to a policy of military weakness, by default, gives a kind of de facto approval to the deaths of millions of innocents in slave labor camps. This is important to point out to those who argue that the pacifist witness is necessary because only those with clean hands can effectively witness against war.

2. *The nature of the present power struggle.* Many pacifists, wanting to believe the best of man and earnestly hoping for peace, let their wishful thinking distort their picture of the present world situation. They hold that Russia is not being aggressive, or that she is primarily motivated by fear and that once she achieved a "cordon sanataire" of friendly nations or when pressure from outside is relaxed she will let her natural peace-loving nature bloom forth.

The possibility that such a view is *not* wishful thinking poses a dilemma. If I am wrong, if Russia is motivated by fear and our rearmament provokes her to lash out in self-defence, this is a great tragedy. On the other hand, if I hold the contrary position and, as a pacifist, successfully help create a power vacuum

in Europe and Asia, resulting, as I am convinced it would, in communist world domination *through* war, then this is at least as great a tragedy. For the victory of messianic communism would plunge the world into hundreds of years of totalitarianism, bloody revolution and anarchy. The important thing to recognize here, though, is that the decision for or against a pacifist response is not made on the basis of Christian love, but on the basis of the most accurate and objective possible appraisal of the nature and intentions of Soviet Russia.

This raises, in pointed fashion, the question of the relation between love and justice. These two are often mistakenly set in opposition to one another. Love is an abstract, general demand which applies purely only in the relationship between two individuals, so it does not, in itself, give us the answer to such complicated social problems as what role we, as individuals, should play with regard to war.¹ Justice, however, is love-at-work maintaining the fundamental structures necessary to life itself in modern, complex society. There is no fundamental opposition between justice and love; there is only the tension which exists continually in the mind of the Christian who is seeking at once to redeem individuals and to fulfill his responsibility as a citizen in maintaining justice (i. e., equality under law) in the social order.

God carries on his redemption of society (and, in related fashion, of individuals) within the existing structures of society, including the nation state. Even when he judges these structures he does so by bringing about counter-forces or counter-structures, such as reform movements or socially-organized counter-ideologies. (Indeed, communism has some elements of such a judgment from God.) However, the pacifist appears to consider that God carries on his main redemptive activity outside the structures of society and that the nature of the structure under which we live is not really important. This is the basis of his feeling that non-participation in war, with its corollary, in many cases, of non-participation in government, is the truly righteous response to the love of God.

We live in a world of nation state and power bloc politics, a situation in some ways comparable to the western United States before organized law brought order and justice to the territories. In such a circumstance the lawless can only be restrained by vigilante justice. Such justice is arbitrary, unstable and subject to all sorts of abuses, but the alternatives to it are worse. Until the advent of a world government based on law capable of enforcing peace, we shall have to make the most of the instruments at hand which have sufficient power to keep peace and maintain justice, poor as they are. As individuals and groups we do

1. Cf. Emil Brunner, *The Divine Imperative*

not choose whether or not military power will be a strong force in shaping history. We can, unless we try to hide from this reality, help to see that this amoral instrument is used to achieve moral and redemptive ends. The judicious use of military power does not rule out or make ineffective the kinds of parallel programs of a redemptive sort, such as Point IV, which are the hope of redeeming the situation in the long run. But to fail to so use military power is to run the strong risk of a catastrophe which *will* rule out the possibility of such redemptive activity.

The question is not whether or not there is good in every system, however lawless. There is. The question is: Will allowing the unrestrained expansion of such a system as totalitarian communism not bring in its wake greater evil and suffering, than if it is restrained.

The Russian system sets the state above the individual and above justice, in that it self-righteously holds that, by definition, it represents "right" and so is above distinctions of right and wrong. If this is so then it must be resisted, for it usurps authority which belongs only to God.

This is not a defence of American or British foreign policies, nor does it, in any sense, seek to whitewash the selfish motivations which are a part of them. But it does say that while both systems are morally grey we yet face the responsibility before God of drawing distinctions and judging whether the distinctions are not qualitative rather than simply quantitative. The distinction is simple. As it now stands the non-communist world is highly flexible, capable of change and self-criticism. The Soviet system is rigid in that it sets itself above right and wrong. This is not to say that this situation will always hold true. Given a significant change on either side a changed response from the Christian is called for.

If, as Christians, we refuse to recognize this distinction and the realities of the existing power struggle and claim for spiritual compulsion (in the abstract, or in individual relationships) a role in history it was never meant by God to play, then we largely surrender the possibility of effective influence within history, except to play the part of a "redemptive remnant," seeking to pick up the pieces of a failure which might have been averted.

I believe God is calling pacifist and non-pacifist to join hands in a common witness. If the pacifist chooses to meet the foreign policies he opposes in a head-on clash, he will make a valiant but largely ineffective witness. On the other hand, if he is willing to join hands with non-pacifists in an oblique approach designed to modify these policies in terms of what is politically achievable and realistic, much can be done.

John Wesley: Missionary of the Frontier

CHARLES IGLEHART

The study of John Wesley* may be approached from many different angles. He was a man of diverse gifts and achievements. His versatility was far beyond that of most of the great figures in church history. Superficially viewed, he presents many contradictory facets of character and work, sharp contrasts between his natural disposition, his training, and the nature of the work to which he gave his life. But there can quite readily be found the two main centers of his being, around which the orbit of his life moved. One was the event of May 24, 1738, in Aldersgate Street, London, when his "heart was strangely warmed" in a Pentecostal experience which set fire to all the elements of his personality for the rest of his life. This colored the message he preached, and set the tests for Christian living which he laid down for all his followers. The other experience might be called his Macedonian vision, when he felt laid upon him the urgent responsibility to "spread Scriptural holiness throughout these islands," and like the apostle Paul went forth into a lifetime of incessant missionary activity till his death. He himself gave words to this evangelistic passion in the classic phrase, "the whole world is my parish."

These two factors are very generally recognized to have been formative in the life and work of John Wesley, but what has perhaps not been equally realized is that in fulfilling his role as the evangelist of Christian inner experience and outward service in the England of the XVIII century, John Wesley wove a pattern almost precisely like that of the world foreign missions of Protestantism as they have developed during the years since his time. We shall attempt briefly to trace that pattern.

I. *Wesley's work was a mission, from one world to another different one.* From the time of his conversion Wesley remained at home all his life, in the small area of England, Scotland, Wales and Ireland. But in all other than geographical respects he left home as completely as does any foreign missionary today. We refer not simply to his constant travels which rendered him virtually homeless all his days. A far deeper separation than that removed him from his

*The year, 1953, marks the 250th anniversary of the birth of John Wesley. *Ed.*

former life. Brought up in an Anglican rectory, in orders of that church, ranking as a lecturing scholar at Lincoln College, Oxford University, moving in the circles of the privileged and cultured, and always obedient to the conventions of these groups, he had lived in complete security. When, in April, 1737, George Whitefield, caught in a revival whirlwind, called on him to come and help, he faced an agonizing decision involving a break with the old life. He went out, like Abraham, to a life of faith, and as he stood in the fields of Kingswood facing 3,000 workingmen—he a priest of the Church of England, preaching on unconsecrated ground—he knew that his lifework henceforth must be in a new and different world. So it proved to be, for though he clung to his status in the church and also maintained his University standing for two decades more, these relationships were no longer the real ones. Actually most of his ties now were in a different world, and only a few friends of the old days continued to support him in the new mission.

What was this world to which he was called? It was the new industrial world of the XVIII century. The old England of the manors and countryside, of the lords and ladies and serfs, was swiftly moving over for coal-pits and iron blasting furnaces in the fields. But more important, the new cities of the cotton mills, Leeds and Manchester, Birmingham and Newcastle and Glasgow were springing up, and a strange culture of labor and trade was suddenly in the making. This world the church scarcely touched. And into this vacuum of religious interest and moral concerns Wesley poured his life. He buried himself in it as completely as if it had been across the world in another continent. It was all alien to his tastes and training, but he made it his own as completely as did Hudson Taylor the world of China or Charles Andrews the India of today.

In the mission Wesley associated with himself a band of other young men of like sense of call. In devotion they were not unlike the Jesuit order of missionaries, or the Franciscans. Wesley laid down for himself and them strict rules of discipline. Most of them remained unmarried. In their passion to carry the Gospel to the people they spent much of their time on the road. Lecky the historian said that Wesley probably paid more road-tolls than any other man in history. He was called "the Lord's Horseman," for he usually travelled on horseback. And as he kept careful diaries and records, we know that he travelled over 225,000 miles during the fifty-two years following his call. In early Methodist parlance the pursuit of the mission was called "travelling"—it was an itinerant mission, like all foreign missions in their early stages.

The mission was not always well-received. It was unconventional, and from the viewpoint of the established church it was decidedly irregular. Encouraged

by the open condemnation of the church authorities, the public frequently broke out in mob violence. At least 60 such instances are recorded in Wesley's diary, over a period of fifteen years. At Wollsal he records: "The place was full of Ephesian beasts . . . I was struck down 3 times." But he developed a strategy of dealing with opposition—"always look a mob in the face"—and by his calm, brave behavior he gradually overcame the violence of the crowds, and in his later years was generally given a respectful hearing even by the illiterate laboring masses. More than once in the Gewannap Gap, Cornwall, in huge outdoor meetings, he addressed over 30,000 people who listened with attention, even though of course there were no mechanical aids to hearing. Thus, with remarkable thoroughness Wesley gave to the unchurched people of his day the imperishable message of new life in Jesus Christ.

II. *The mission was primarily the proclamation of a message.* The message was first delivered orally. The central activity of Wesley and his band was preaching the word. From Aldersgate on he preached for half a century, averaging from twice to three times a day until his death, at the age of eighty-nine. By the foolishness of preaching he saved a nation from paganism. And every sermon had an object as well as a subject; always he aimed for direct results in conversions of individuals.

Wesley was not primarily a theologian, but a missionary evangelist. He accepted without question the classic presentation of Christian truth in the creeds of the church. His sermons included much theology and he wrote theological treatises. But he carefully did not make theological agreement a test of the validity of faith. There were no credal tests for membership in the Wesleyan societies. He wrote: "The distinguishing marks of a Methodist are not his opinions of any sort." His one purpose in delivering the message was to strike the spark of immediate experience of God in the hearts of his hearers. For this purpose he naturally made his selection of doctrines for special emphasis—that of the gift of the Holy Spirit, with the attendant ones of assurance and sanctification of life being central.

But, like all foreign missionaries, Wesley spent much time in interpretation, explanation and instruction. On reading his published sermons one is constantly surprised at the careful analysis, the logical arguments, and the rational presentation of truth, and one marvels that such sermons as these were attended by all sorts of emotional and even often of hysterical reaction among the hearers as they were brought "under conviction" of their sins before God. Wesley's preaching stayed very closed to life, and it moved multitudes of people who had never known the love of God in Christ before.

There was a wide and intense use of the Bible. Wesley himself produced and published a revised translation of the entire New Testament, and used it in his mission. He knew the authority of Scripture, as does every missionary, even upon persons who are unfamiliar with it and have no theory of revelation. Although by temperament inclined to much interest in scientific things, he never raises a suggestion of criticism of the Biblical records. He even sometimes introduces a quaint element of religious credulity, as in his lament over the death of the faithful white mare who had carried him so many miles along England's muddy trails, when he expresses the confidence that he will meet her again in Heaven.

The widespread use of music was a missionary mark of the Wesleyan mission from the start. Blessed by the genius of Charles Wesley, the Methodists were never without a fresh supply of new hymns wherewith to voice their varying moods and aspirations. The singing of the message carried all before it and opened doors of prejudice that were closed to argument or to preaching. As has so often happened throughout the world, the singing of the Christians left its mark upon the culture of a whole people. This has been particularly so in the case of Wales.

The production and use of Christian literature occupied much of Wesley's time and effort. With his reins thrown across the saddle he rode along, lost in thought in the preparation of another pamphlet or actually writing the manuscript for his next book. With all his other labors he achieved the incredible total of over four hundred publications, either his own composition or edited by him and published. The mere getting of these through the press must have been an immense task. But like all missionaries, he found that the spoken word must be made permanent by the written message, so the publishing of Christian literature was given a central place. The two-fold aim was, on the one hand, to offer an apologetic to his critics of the intelligentsia, and on the other to provide simple, easily remembered handbooks for the new converts.

III. *Gradually the mission became a movement.* This is the next inevitable step in the prosecution of the world Christian mission anywhere, and Wesley soon faced it. The converted persons had to be shepherded. In the diaries we begin at once to come upon the term "the Societies." This refers to those who had come into the new experience of salvation and were gathered together in mutual fellowship. The initial tests were simple; "Hast thou a desire to flee from the wrath to come?" A period of probation was gone through, until the assurance of being saved was experienced.

The beginnings of a structure can be seen from 1743 when in Bristol the

first "class-meeting" was formed. This is the now familiar pattern of cell-organization, where about a dozen persons band together under an appointed leader for mutual help and discipline in Christian living. It was customary to have weekly meetings on Thursdays. Everyone in the entire circle was expected to take part. The leader called forth one by one the "testimony" of each member. Thus a check-up of growth in experience and Christian life could be made, errors corrected and necessary help extended. It was taken for granted that every one should "go on toward perfection" in Christian graces. Where this did not take place firm standards for elimination were applied. At the recurring Quarterly Meetings before the Love Feast, a balance sheet was struck, and members were frequently dropped for such causes as "lying, railing and evil speaking, idleness, lightness and carelessness." We note that similar customs prevail today in many parts of the world mission, mostly among pre-literate peoples.

A stewardship of possessions was early taught. One of the functions of the Class Leader was to collect the weekly penny contribution. The few persons of means were expected to bear their proportionate share of the costs of the mission. From the first the Wesleyan enterprise was as self-supporting as the churches founded by the Apostle Paul. So far as we can ascertain, no regular work subsidies were ever paid from any central agency, nor were there any financially dependent units.

Christian education was stressed, with systematic instruction of the children. Especially upon the preachers did Wesley enjoin the practice of regular study. He set five hours daily as the standard, and he himself seems to have maintained much more than that as his own habit of work. So the preaching mission was buttressed by group living and regular study. The pastoral care of these Classes had to be systematized, and Wesley developed a smoothly operating plan of supervision, first by himself, and as the movement grew, by his band of "travelling preachers." They varied widely in respect of education, training and social background, but all alike were consecrated to a life in the saddle, and to the special care and training of the Classes. A few were like Wesley, ordained priests in the Anglican church, but more were laymen who proved themselves by their labors in God's vineyard and by their fruits.

At the local Class level the leaders were laymen who were neighbor householders. The most highly qualified were given the work and rank of "Local Preachers," and carried on the work of worship and teaching in the absence of the Travelling Preachers. Others were Exhorters. The travelling preachers did not move about at random, but were appointed three months at a time to a

compassable area of classes known as a "circuit." Later this circuit system came to be the efficient pattern for the rapidly growing Methodist movement in the American Colonies, and elsewhere throughout the world mission it has over and over again commended itself as a suitable plan of administration and supervision of Christian work where the numbers of converts and of places of work outnumber the capacity of a few available trained clergymen to handle. The Indian Mass Movement could scarcely have been carried on without some such system. Undoubtedly it was necessity that led Wesley to this wide recognition and use of laymen, for he himself was something of a High Churchmen, but in any case his example has put the stamp on many areas of missionary work of the Methodist tradition ever since. For frontier situations and for fast-growing minority Christian movements it seems peculiarly well-fitted.

IV. *The movement becomes a church.* As has so often occurred in the history of the Christian church and of the world mission, a dynamic movement intended to correct and enrich the mother-church was rejected by that church, and had no other course left than to go on to the next step of itself becoming a church. John Wesley was reluctant at every point, for all his personal inclinations were against dissent. He had no grievance against his church as did Luther or Calvin. He held no unorthodox views as did George Fox. He simply began by lighting fires within the church but as the church threw them out, he was compelled to create a structure in which they could burn.

The Movement described above had in it already all the essential elements of a Church, though in Great Britain it was never called one until after Mr. Wesley's death. Viewed one by one these elements were: First, the purchase or erection of special buildings for worship, and the moving of the Classes from the individual home to this central house of worship. The first such was in Bristol. Then Wesley bought the old Foundry in London and made that the national headquarters. The out-of-door meetings continued, but permanent work clustered about these "chapels." Second, with the utilization of these buildings Wesley shaped up regular Orders of Worship. They were modifications of those provided by the canons and Prayer Book of the national church, but they included new, free elements, such as *ex tempore* prayer and preaching. The hymn-books edited by John and Charles Wesley became the official books of worship, so a common set of orders, of hymns and of ritual came to be the practice all over the movement.

Third, a most serious problem was that of ministerial orders. As so often in Wesley's life—and in the world Christian mission—theoretical considerations had to give way to practical necessities. And where there was a real conviction

or tradition that had to be changed, it was done only after long searchings of heart and was accompanied by suitable intellectual rationalization. This was especially true of the matter of Orders. As an Anglican priest Wesley could continue to function, as he was never actually excommunicated. But he could not logically transmit his presbyterial functions to others. Yet in practice his "preachers" had to do all the things that clergymen of any church could do. Step by step he developed a service of consecration which was in effect ordination. This solution of the problem is similarly met in many foreign missions situations by the assigned rank of "evangelist" to competent native Christian leaders. In actual practice they are often far more advanced in the Christian life and experience than the regularly ordained foreign missionary.

So much for the travelling preachers and their work. But a still greater difficulty had to be met in the matter of supervision of these preachers at the level which in the Anglican church would be by bishops. In consecrating others as preachers, Wesley was himself exercising the functions of a bishop, but he never raised that question, and so long as he lived he continued to manage the supervision of the work in the British Isles without help. But the crisis came when the work jumped to America and the rapid growth of members scattered over wide areas made general supervision imperative. In this situation Wesley's common sense asserted itself, and he set aside Francis Asbury and Thomas Coke to go to America as "superintendents," but with all the functions of bishops in that territory. As the colonies soon established their political independence, the mother Anglican church had no control, and the irregular establishment of the episcopate in the American church was completed by the gradual adoption of the actual term "bishops" instead of "superintendents." The process was rationalized by Wesley's distinction between the "orders" of deacon and priest or presbyter, and the "office" of an elected elder as bishop. Methodist theologians ever since that time have racked their brains over this distinction. It is best understood as merely a method of meeting the exigencies of administration in a foreign missionary situation.

Fourth, the sacraments gradually took form in the new church. With the development of the class-meeting and the circuit system, but with too few ordained men to celebrate the Lord's Supper—as has so often happened in history, and especially in the world mission—return was made to the Scriptural *Agape* of the early church—the Love Feast. Only, this was not the unstudied, spontaneous gathering of Christians in a daily or weekly common meal as described in the book of Acts. It was a somewhat sophisticated non-ecclesiastical version of the regular Anglican church communion service. Unless the officiating

person was a clergyman the ritual was reduced to those portions permitted laymen in the rubrics of the Anglican Church. In America it became more simple still, with no use of wine, but of plain water and bread. Yet even there it was quite firmly controlled as a genuine sacrament, and the officiating was restricted to the properly qualified preachers. It too was a practical measure of adjustment to the growing church realities of the new movement, such as may be expected to take place in frontier situations of the world mission still.

Fifth, a methodical administrative structure gradually emerged. The system of conferences appeared. At first these were actual meetings for conference of the preachers, but soon Wesley locked them all into a solid ecclesiastical national structure. The class-meeting, or several of them gathered into a circuit, maintained the status of a Quarterly Conference; a larger unit came to be the District Conference; and the annual meeting of the preachers with Mr. Wesley was the beginning of the Annual Conference, which in many ways is the key to Methodist church structure. In the broad areas of America the next logical step was taken in the fixing of the supreme authority of the church in a quadrennial General Conference. In Britain Wesley did not set up such an organization, but instead toward the end of his life vested the final authority in a "Legal Hundred" elected by the preachers from among their number.

V. *Development from a "younger church" to an "older church"* took place as gradually but as surely as this process may be traced all over the world in the Christian mission. Of course, in the time of Wesley there were no such terms as younger and older churches, but nevertheless the distinctions can clearly be seen. What is the difference between the two? Many definitions have been given, but perhaps the best one is that a younger church becomes an older church when it becomes both autonomous for its own life, and also responsible to the society about it and to the world at large. Autonomy and responsibility are the tests.

From the beginning, we have seen, Wesley developed his movement from the early Classes to the later fully developed "Connection" strictly on the lines of an independent, autonomous type of Christian church. The units were self-supporting, they were self-directed, and they had the capacity for propagation and growth. Those are the usual criteria of autonomy. But it is possible for a church to meet all of these and yet not fill out the pattern of a full-grown "older church." This is not essentially a question of age, but rather of responsibility. And Wesley led his movement steadily in that direction until finally the Methodists came to exercise a large influence not only upon Great Britain, but even upon the whole world. What were the steps? What were the particular

Wesleyan emphases in XVIII Century England?

First, the stress upon individual piety and holiness of living never was permitted to take an ascetic or monastic turn, but was steadily directed to the vocation of one's daily life. This had immediate and wide effects in many directions. Drinking stopped among the converts. Gambling and household quarreling ceased. Cursing gave way to purity of speech. Sabbath observance came about spontaneously, even at financial cost. Also, the daily place of work was viewed as the field of personal evangelism for every member, and the weekly and quarterly check-ups had to be faced even though the spirit did not always move radiantly—which it frequently did, however.

Next, the responsibility for evangelizing the sodden, new classes of day-laborers in remote mines and in the slum areas of the industrial cities was accepted as a primary concern. These multitudes were, by all accounts, ignorant, illiterate, unsanitary, immoral and brutish. They seemed to the people of the churches of that day to be beyond either the power or the concern of the church. Wesley's movement early displayed that particular form of maturity and sense of obligation as a church. He might readily have turned to the employers who would have brought wealth and prestige to the Methodist movement. Instead he turned to the unskilled laborers. They came in masses and proved, as human beings always do everywhere in the world, that once within the Christian circle and experience they cease to be a mass and become developing individuals, and many of them leaders and others—what is far more rare—saints.

Again, we have referred to the emphasis upon the Christian household and upon the training of children both by the parents and under the program of the church. As in the first century and ever since, the testimony of a pure Christian home with mutual respect and loving service became perhaps the most influential aspect of the Wesleyan movement, and when this became a church, the responsibility for religious education was taken still more seriously and applied in the wider areas of society. In Christian history the evangelist and the teacher sometimes fail to understand one another, but Wesley combined both functions in the church. Although this was an intensely Pentecostal movement, it nevertheless did not begrudge the time or effort or money required to found schools for general education at a time when such education was denied all but the favored sons of the aristocracy. Kingswood School near Bristol was the first of these. This educational work drew the criticism of those who wanted a total effort for evangelism, but the schools justified themselves, as Christian schools do the world over, by service to the public, especially the underprivileged, and later by the discovery and training of the next generation of leaders of the church.

A many-sided program of service steadily unfolded, even though the Wesleyan movement was primarily an evangelistic enterprise. But once become a church, the Wesleyans knew that they must serve their society wherever there were special areas of need. One area proved to be the homeless children of the industrial revolution, debtors' children whose parents were in prison, children of men gone to the European wars and other refugee people. Homes for the care and employment of widows were carried on in many places precisely as is the case in Korea at present. Medical clinics and dispensaries have a modern sound, but early in the Wesleyan movement these were set up. They dealt with occupational diseases and casualties of that first crude period of industry—exactly as such now operate throughout the needy areas of the world Christian mission. When Dr. Kagawa opened his first co-operative pawnshop, he was in a noble tradition, for Wesley did that two hundred years ago. Something approaching the later co-operatives also were developed.

Another sign of the maturity of Wesley's approach to social problems is the clear attitude of understanding and even of championship of the rights of laboring people. Even today, any church must feel very sure of itself and have a burning fervor for human welfare to take a public stand on the side of labor, and it was ever so much more difficult then, as it is in the so-called "younger church" countries. It was not till after the Wesleyan contributions had been made that the humanitarian movement of Charles Kingsley in the state church and the legislation promoted by the Clapham sect made Christian social work generally accepted. Even until today the leaders of the British labor movements have many of them come from the circle of life of the Wesleyan chapel. Any younger church that seriously makes that area its point of concern will soon come of age in responsibility—though it will have chosen a rough path to travel.

Wesley wrote many tracts and pamphlets to agitate for moral reforms in the national scene. Not only did the Methodists for the most part lead blameless lives; as a church they felt a clear call to pass judgment on public evils and to demand correction. Wesley's last letter, written only five days before he died and in his own hand, was addressed to William Wilberforce promising him his full support in the then unpopular cause of the abolition of human slavery throughout the British Empire. Wesley not only included prison visitation and preaching among his routine duties for many years, but worked vigorously for the improvement of England's penal system as a whole. Although not a lobbyist, Wesley keenly felt the pulse of human need in his nation and did not hesitate to use by pen and voice the influence, which in his later years became very great, in furtherance of moral reforms and corrective legislation.

It is the mark of a sect within the "older churches," and usually the mark of a younger "young church" that it withdraws from public affair, feeling either indifferent to the political world or impotent to change it. An older church pays the price of possible secularization, but it does meet the ultimate test of responsibility to society, if at all, in the field of economical organization. To the extent to which the older-aged churches of the West are today failing seriously to enter that field of responsibility, they must be classed as immature. Wesley did not hesitate to carry his Christian convictions into that field. But it was not as a dissenter or a conscientious objector, but as one who with full obligation to his nation earnestly attempted to apply his Christian standards in the field of citizenship. Perhaps that is one reason the Methodists in most countries have tended to be patriotic citizens rather than objectors. Wesley did not take a stand for Christian pacifism in his day—as almost no one did except the Quakers—and it is idle to speculate as to what he would have felt his duty to be in this modern matrix of recurring wars and destruction. All we can say is that the pattern he left his followers is one of deep concern for every national issue and of practical efforts to promote justice and alleviate suffering.

An "older church" feels responsibility not only for the evangelization of its own people, but also for the foreign mission across the world, and the Wesleyan movement as it became a church undertook this task with zest and steadiness. It was the ill-paid working people of the Methodist class-meetings who sent the missionaries first to the Americas and later across the world. Thomas Coke himself, not satisfied with the frontier task in America, was on a mission to India when he died on shipboard.

Finally, a test of maturity and responsibility in any church is that of the attitude toward other Christians and churches. In our day of church separations and of doctrinal rifts and fences we may be shocked at John Wesley's disarming simplicity in fixing the standards of co-operation. "If thy heart is as my heart, give me thy hand," he said. No wonder heresy trials never get very far where Methodist tradition is strong. Perhaps he will be called naive by our generation, but we must remember that he wrote those words at a time when there were people in England who were experiencing prison or worse because they could not accept the creeds or adjust their work to the laws of their time. Was this just theological indifference or illiteracy on Wesley's part? Of course not, for he was a sound thinker and scholar, thoroughly conversant with the history of creeds and the theories of the church. This strange and almost reckless breadth of view stems from that heart which was so "strangely warmed" in Aldersgate Street and which then widened out to take in all who, as disciples of the Lord

Jesus Christ, through their daily living were bringing forth fruits to His glory. Being "made perfect in love" meant accepting as brothers all who sincerely called the name of Christ and "wrought righteousness."

Wesley would not have known the technical meaning of our word "ecumenical," but his spirit and practice transmitted to the church of our day should in all logic lead it to the same maturity of Christian world outlook and co-operation as he showed.

What shall be the conclusion of this rambling dissertation upon Wesley as a frontier, or even a foreign, missionary? Simply this, that faced with a situation strangely similar to the East-West confrontation of the world in the two centuries since his day he faced problems and for the most part found reasonably efficient solutions for them in almost the same areas as the Protestant world Christian movement has been seeking them ever since. The natural inference of this conclusion, if valid, is that John Wesley and his mission, the movement and the church may have something of current value to impart to us of the world Christian mission today.

A Young Man and God

TORU HASHIMOTO AND LARRY DRISKILL

The life of a young man in Nagano-cho* has taken on new meaning because God has given him a job to do. The young man's name is Noboru Nakayama. In his childhood he went to the Osaka-Nagano Church Sunday School but until recently he was not a Christian. He was studying to become a public school teacher when his training was interrupted by a term of compulsory service in the Japanese Army. After Japan's defeat he came home ill with paratyphoid fever. Before this illness was completely over he came down again with tuberculosis. For more than a year he was confined to bed with nothing to do but think about his illness and the defeat of Japan. In those dark days of suffering and despair he found Christ. He asked to be baptized and then threw his whole heart into the work of the Osaka-Nagano Church. He became the beloved teacher of the Junior High Sunday School class. Gradually the full meaning of Christian education began to penetrate his heart and he started looking for ways to make his teaching more effective. He felt that, living in a pagan society, his students could not be expected to become good Christians through only one brief hour of contact with Christianity each week. He thought and prayed about the matter a great deal. Then he shared his problem with several friends of the church. "Yes," said the friends, "such daily contact as you suggest would be good, but how are you going to accomplish that in a small rural church like this?" Frankly, Mr. Nakayama didn't know. He continued to ponder the problem as he resumed his studies in the government teacher's training school.

On the night of December 26, 1947, Mr. Nakayama was walking along a lonely road on his way to help with a special Christmas service in the nearby village of Mikkaichi. Weary from walking and overwork he stopped to rest at the high wooden bridge which divides the two villages. The night was clear and bright. Overhead the Evening Star was shining softly down upon him. He started thinking about the star which had led the wisemen to Christ. The warm glow of the star seemed to make God very real and near. He started thinking about his Sunday School children and then he began to pray. "Dear God," he

* A small town near Osaka, Japan.

pleaded, "show me how I can make Christ real to these children. Give me the courage and strength and humility to be an adequate Christian leader for them." The steady glow of the star seemed to be assuring him that God had heard his prayer and would show him a way to teach Christ to his children every day.

Mr. Nakayama began to search earnestly for a way to make some kind of daily class possible. He brought his problem before the elders of the church and asked their advice and help. They were kind but discouraging. "We want to help," they said, "but such classes seem an impossibility just now. However, if you wish to keep looking for a way to begin daily classes with your students we will do all we can to help." Mr. Nakayama was discouraged but not downhearted. God had assured him that a way could be found and God would not fail him!

Having now completed his required training, Mr. Nakayama began teaching in a public junior high school. He also proceeded with his plans to start a daily class for his Sunday School children. He gathered seventeen of his students together for a night class in the Kindergarten building of the church. To his friends, his appeals seemed to have the savor of a religious crusade, the goal being a Christian school where Christ would rule as spiritual Headmaster. Being captivated by the earnestness and zeal of Mr. Nakayama, his friends contributed over two hundred of their best books as a starting library for the project. Each night Mr. Nakayama began his classes with prayer and Bible study. He helped his students review the courses they were studying in public school. And he tried to stimulate discussion which would lead his students to enquire about Christ and the eternal values of God. The sessions were good but Mr. Nakayama soon felt that the meeting place was inadequate. Somehow he had to find a more suitable meeting place.

On December 26, 1948, Mr. Nakayama went again to the lonely bridge to pray. He prayed long and earnestly, asking God to tell him whether he should give up the work as impossible or keep trying. He didn't know how long he had been praying but when he lifted up his head the Evening Star was bright above him. Perhaps God was using the star again as a sign that his prayer was heard and that he should proceed with his work. Doubt and discouragement began to fade away. Mr. Nakayama met with the elders again and told them of his second experience at the Bridge. At this meeting he proposed building a shed room beside his home to serve as a classroom. The elders consented and with fifty dollars which he had saved plus ten dollars from the church Mr. Nakayama was able to build a rough nine by thirty-six foot classroom. The students started meeting there even before it was completed. The unfinished

roof showed blue sky above them, the cold wind came through cracks in the squeaky floor, but it was their own building and the students were proud of it. Having been inspired by a sermon the church pastor gave explaining the heroic Christian life of the early American Puritans, Mr. Nakayama named his school *Seikyo Juku*, "The Puritan Private School."

To remind themselves of the Christian origin and purpose of the school, Mr. Nakayama and his students hung three pictures in the new room. One was a picture of Jesus at the age of twelve, symbolizing purity. One picture showed David standing over the slain lion, symbolizing bravery. And in the third picture Jesus stands looking out over the Sea of Galilee. This picture was to express the breadth and depth of meaning which life holds for those who have faith in Him.

Mr. Ueda, an elder of the Osaka-Nagano Church and second oldest living member, became especially interested in Mr. Nakayama's work. He was so impressed that he decided to give up his position as principal of a public junior high school to help with the project. Mr. Ueda brought with him some thirty years' experience as a teacher in public schools and was a natural leader to carry on the work which Mr. Nakayama had begun. It was Mr. Ueda who first suggested the idea of developing a full-time Christian school for Nagano-cho. The Holy Spirit was beginning to work in his heart also. Since most of Mr. Nakayama's students were of junior high school age and since both Mr. Nakayama and Mr. Ueda had experience in teaching in junior high school they decided to try to develop a Christian school for that age group. The two men set out to try to win support for the project. Their friends were sympathetic but they were all poor and it seemed impossible to get the financial support they needed. The two teachers became very discouraged. Mr. Nakayama began to notice that his students were quarreling among themselves and he felt strong doubts as to whether he was really worthy to be their Christian leader.

December 26, 1949, came and Mr. Nakayama went again to the Bridge to pray. In his despair at not being able to go ahead with his work, Mr. Nakayama prayed more earnestly than ever. He looked up at the star which had first led him to pray to God about the school. Almost in desperation he prayed, "O God, is it your will to start a school this year or not?" The star blinked out and Mr. Nakayama's heart sank in fear. He felt that God was telling him the work was not going ahead because he was unworthy to lead such a great project. He waited a moment in silence not knowing what to do. Then suddenly the star came back more brightly than before and a voice seemed to be saying, "Proceed! Proceed!" Mr. Nakayama looked up again and said, "O Lord, I will go ahead without worrying any more as to whether I am worthy

or not." A great assurance filled his heart as the star became brighter and brighter seeming to radiate God's blessing down into the very depths of his soul.

The next evening, Mr. Nakayama called together the elders and his students to share with them this latest experience with God. Those who heard him speak were so moved by the obvious working of the Holy Spirit within him that they wept as they listened. Soon it seemed that the Holy Spirit had taken hold of every heart in the room. With unashamed tears in their eyes the students said, "We did not understand the real meaning of this school until now. We have only caused you trouble and worry. From now on we too will do all we can to help." Mr. Nakayama's mother spoke saying, "Our home will soon be the inheritance of our son and if he wishes to sell it now and use the money for a Christian school he may." Before the meeting was over, Mrs. Hori, a church elder, also spoke. "When my husband died he left my daughter and me about two acres of land on Cherry Hill near the center of town and if the location is all right Mr. Nakayama may build his Christian school there." With sincere gratitude and thanksgiving to God, the gifts of these two godly women were accepted.

Overjoyed at the blessings God had showered upon them, Mr. Nakayama and his students began the happy task of clearing the land for the school. They sang as they worked. Whenever they were free the students did anything they could to raise money. They sold soap. They went to the mountains to gather sticks and leaves which they sold for fuel. They sold personal belongings on the street corner and even walked among the crowds at festival time explaining their purpose and collecting donations for their Christian school. In this way the students themselves raised over one hundred dollars for the school. In one way or another, almost every member of the Osaka-Nagano Church contributed toward this church project.

The pastor of the Osaka-Nagano Church and Mr. Ueda each wrote down his own idea of the purpose and goal of the school. Their consensus of opinion was that "education without God makes only a wise demon." Therefore, said they, it is necessary that we teach from a Christian point of view if we expect to train students who will sincerely work for the coming of God's Kingdom upon earth.

All the money that had come from the sale of Nakayama's home and from the many contributions was collected into one common fund and work was begun. By Easter Sunday of 1950 the frame for the building was almost completed and about sixty people from the church gathered for a prayer of thanksgiving. Those present signed a Bible which was put into a large glass container and buried in the ground at the center of the building, symbolizing the Word of God as the

foundation of the school.

Soon the first main building was completed and with great joy and thanksgiving the church people and students looked upon the fruit of their labor. This first building had cost over two thousand dollars and all of it had been donated or raised in one way or another by members of the Osaka-Nagano Church.

Mr. Ueda applied to the prefectural educational authorities for permission to open the school. To his surprise they refused. Their reason was that since junior high school is a part of the required training for Japanese children, the school would have to conform to government standards as to number of classrooms, floor-space per student, and number of qualified teachers. The educational authorities said the Nagano Church would have to build four more classrooms before they could approve the school. But the church had already used up all the money it could obtain for the school.

All of the church people were deeply disappointed. A few sharply criticized the church for starting such a risky project which might bring untold suffering and shame upon the church if it failed. In the midst of this disappointment God provided "manna" in an unexpected way to meet the need.

The United Church of Christ in Japan, of which our Osaka-Nagano Church is a part, appropriated two thousand and five hundred dollars to apply toward the development of Nagano as a Christian rural center. The Nagano pastor considered using the money to start a church farm, a medical clinic or a Christian factory. However, since the school was the most immediate need, it was decided to let the other things wait and the money was all given to the school. With this money Mr. Ueda and Mr. Nakayama were able to build two more large classrooms.

The church members were adding finishing touches to the inside of the school when on September 12, 1950, Typhoon Jane struck this area. Four houses fell in Nagano-cho and more than twenty in the neighboring town of Tomioka. Crouched in their swaying houses the church people trembled for fear the school set on high Cherry Hill would be blown completely apart. But when they went to look the next morning they rejoiced in discovering the school practically untouched. Only a few tiles torn from the roof witnessed to the fury of the storm that had raged during the night.

Once again Mr. Ueda applied for permission to open the school. Days, weeks, and months passed and still no answer came. The church members began to wonder if the educational authorities were not asleep! At last the authorities came to see what had been done. They had requested four more classrooms but the church had been able to build only two. However, seeing the good work of Mr. Nakayama and Mr. Ueda, the authorities agreed to permit the school to

open on the condition that two more classrooms would be added later. The church members began busily making preparations for the opening of the school in April, the beginning of the Japanese school year.

The opening ceremony, held April 6, 1951, was indeed a joyous occasion! The school was formally named *Seikyo Gakuen Chu-gakko*, which means "Puritan Junior High School," and classes began the next day. The entering students numbered forty-nine with the boys slightly outnumbering the girls. Most of them were students who had been studying with Mr. Nakayama in his night classes but a few were new students attracted by the Christian spirit of Mr. Nakayama and those who helped him start the school. It had taken three years and nine months from the time Mr. Nakayama first heard the voice of God telling him to train his students in the way of Christ until he was able to teach his first class in the new school building!

Puritan Junior High School is making a strong Christian witness to the Nagano-cho community. Non-Christian parents send their children to it knowing that the goal of the school is to create active Christian men and women. Now, just two years from the opening date, there are exactly one hundred students being trained by four full-time and seven part-time teachers. The four full-time teachers are all elders in the church. Each day classes begin with a fifteen-minute worship service in which the students take part. On the first Sunday of each month the school serves as the worship hall for the Osaka-Nagano Church and it is a favorite meeting place for rural church conferences. Mr. Nakayama has not yet been able to build those two additional rooms the educational authorities requested, but he has faith that God will provide a way for them to be built!

Three Months' Tour with E. Stanley Jones

SABROW YASUMURA

It was a rare privilege, given to only a few persons in the present time, for me to have lived so closely for three months with Dr. E. Stanley Jones. My task was to act as his mouthpiece and to utter words which would express the deepest spiritual truths with the power that comes from personal experience. This was an overwhelming responsibility and it kept me on my tiptoes all the time.

But when I think of good interpretation, I realize that it demands a depth of spiritual experience on the part of the interpreter in order to transmit the power of the speaker. For transmitting the Christian message means transmitting not only the logical statement of the truths, but also spiritual power. If I may borrow the term used by Dr. Jones, it requires a full surrender in order that God's own reality may be revealed to the hearers. Here I am utterly far from being anywhere near to Dr. Jones in his experiences. Not only in his words but in his everyday life, his wonderful sense of surrender and his faith in the abiding presence of the Holy Spirit so permeate his life that he is utterly free in his Christian living. There is nothing formal or artificial about his morning devotions. There is no long praying and no repetition of vain words. Just a quiet, unhurried hour of meditation over a passage in the Bible and communion with the living Christ in a most unpretentious manner, and yet almost everyday he talked about some new discovery in the Bible passage.

Once he surprised me when he talked about the too formal and stereotyped way of thinking of the Japanese pastors with regard to the meetings. The pastors take so much time for the preliminaries. "Why don't they introduce me to the audience in a few words and let me get on my feet?" said Dr. Jones. "Some people no doubt have to leave early to catch a certain train. I can speak quite a few words in a minute." I almost asked if he thought it right for a Christian meeting to begin without prayer, but I realized that for Dr. Jones, there was a constant communion with God in the Holy Spirit, and so mere ritualistic formal prayer is not the real issue. The psychology of the audience, the element of time, the importance of giving the message, these are the real, vital issues, and his closing prayer which he calls a special prayer for those who signed the

cards, is always very short, usually not more than four or five sentences.

On many occasions we were confronted with evidence that the Japanese pastors do not know how to conduct public evangelistic meetings, where the aim is to appeal to a big mass of people, largely non-Christian. Almost everywhere we went, the hymn "From Greenland's Icy Mountains" was selected for the mass singing. Dr. Jones asked me why they selected that hymn for an evangelistic meeting, since it is a hymn usually sung at a meeting devoted to missionary interests. He noted also that the Japanese people sing well under a good leader, but usually the meeting has no song leader, and if it has, the leader does not know how to lead except to sing with the audience in a loud voice. As a result, the singing is always slow and sluggish, lacking in spirit. Because we had experienced this on previous trips, this time we asked Mr. Okuyama to travel along with us to lead the singing and to suggest a group of hymns beforehand for use in our meetings. The use of a marching hymn, "I will Not Be Afraid" (which we had translated into Japanese), helped greatly to give more spirit to the singing.

Dr. Jones was also perplexed by the fact that several times, especially at mission schools, he was asked by the school authorities not to take decision cards. The explanation given was that it usually results in rather undesirable situations among the students. He could understand why this might be true in public schools, though even there, he never failed to give guidance to those students who felt interested in the appeal of Christianity. But at Christian schools, he would suggest that he was there not to lecture on religion but to evangelize. Then he would turn to me and say, "We'll do just the way we usually do and see what the students' reaction is." Of course we did not see any objectionable reaction on the part of the students. Quite a large number of students signed the cards. Most of them signed in the column where one pledges to study Christianity with the definite purpose of becoming a Christian in the future.

Dr. Jones said very definitely that the students were not obliged to sign, and he urged them not to sign merely because others were doing so. Yet, when he spoke at a Christian school for girls, practically all the girls in the audience signed the cards. If I were asked to explain why this occurred, I would suggest that when the students entered the Christian school, they were reminded that they were entering a school where the best thing the school offers is Christianity and it was hoped that they would not leave the school without getting the best which it had to offer. So in a way these girls are pledged from the beginning to try the way of Christ. Unfortunately everyday life at the school or the atmosphere of the church in the community cannot always be filled with such

spiritual power and appeal as that found in Dr. Jones' meeting. For this reason, the local leaders question whether it is best to have the students sign cards on these occasions. Would it not be better, they wonder, to leave the matter in the hands of the teachers, to be handled more carefully and in a more thorough fashion. On the other hand, those who believe in the work of the Holy Spirit and in the principle, "Iron must be beaten while it is hot," believe that the students should be given a chance to make a decision.

Dr. Jones seems to have felt that the Japanese leaders are not interested enough to present the Gospel as a matter of conviction. He seemed to be sounding an alarm bell for the Japanese churches, which seem to be falling into ecclesiastical formalism in the face of the great unprecedented opportunity for evangelism. He was greatly moved when he heard a lay Christian in Ibusuki, at the southern tip of Kyushu, say in a meeting of the Christians in the town, that his heart was on fire to make his town a Christian town. After that, Dr. Jones appealed to the Christians in other cities expressing the earnest prayer that they too might get a fire from on High just as this lay-leader in Ibusuki had, to win the nation to Christ.

It was interesting to note that when the meeting was held in a public hall or school auditorium, the place was nearly filled, depending on the size of the hall, but when the meeting was held in a church building, the place was never filled to capacity, in spite of the fact that the church was a far smaller building. Dr. Jones' conclusion with regard to this was that, whatever the nature of the meeting, the public halls belong to the people, but the church building has not become a place where the public feels welcome.

On the whole, however, we found that the churches in Japan today are far more evangelistically-minded than they were on our previous tours, and everywhere they were better prepared for the meeting. Moreover, except in a few places, we found the church had co-operated in carrying out a united campaign for the community. Before Dr. Jones left Japan, he had an informal conference with some of the young leaders of the Non-Church group, seeking their co-operation in the task of winning the nation to Christ. He said, "When we talk about *what* we believe in, we may be divided in differences of ideas, but when we talk about *whom* we believe in, we find ourselves one in Christ." When I heard this and thought of the many differences which have separated even Christians, I could hear in my imagination the voice of Christ, praying "Father, forgive them; for they know not what they do." The world needs a redeemer and the world needs to hear the voice of the Redeemer, and follow him, surrendering everything at his feet.

Youth Evangelism in Japan

HALLAM SHORROCK

Youth evangelism looms largest in importance as one of the great unmet needs facing the Christian church in Japan today. It is safe to say that at the present time, even after this eight-year period following the end of the war, during which time 80% of most congregations have consisted of young people, the Christian churches in Japan are simply not yet reaching or winning young people to any appreciable degree. For instance, we must recognize the fact that 20% fewer people are attending regular worship service today, and 15% of these are youth. In addition, and this is the point of greatest concern, more than one-half of those young people who are no longer active church members were once baptized, and are still registered as members of Christian churches. Many of those postwar young people who came to the church looking for a cause for which they could give their lives, have gradually drifted away from the churches and youth groups. They have, in far too many cases, been unable to understand the relevancy of the Gospel to their particular situation or to the world in which they live.

Why has this been the case? Where does the fault lie? With the Gospel? With the minister who proclaims it? Or with the postwar nature of young people? The answer to the problem falls outside all such explanations, yet is inherent in them all. Does the fault not lie primarily with the interpretation, the "communication" of the Good News to Japanese youth, faced on all sides with a complex array of emotional drives and needs?

In this article, we shall address ourselves to three main areas of concern: (1) What is the real situation of Japanese youth today? (2) How can the Christian Gospel be most effectively communicated to present-day youth and students in Japan? (3) What is the basic strategy of youth evangelism to be considered by the Christian church and Christian forces in Japan?

The Situation of Japanese Youth Today

Urban youth. We must recognize the fact that the war experience has brought a deep sense of insecurity to many of the present students in our schools.

This insecurity has led to the development of many fears, and lack of hope in anything, as well as a deep longing for friendship with others. Many young people have searched for this friendship in churches; however this has too often meant further frustration because the spirit of community is so lacking in most congregations. Then, as many of these young people have sought friendship and security in the churches, their own friends and loved ones have been very critical of them for even being interested in a Christian church. It must also be recognized that among the present generation of students in middle schools and high schools, Christianity is seldom thought of in terms of a "revolutionary religion." Those of us who are teachers sometimes share in this misunderstanding of the very nature of our faith.

Industrial youth. We find among industrial youth a general misunderstanding about the Christian church. They regard it as a type of organization or lodge to which one must first be invited before he may attend. Many industrial youth seem rather afraid of the stiffness and formality found in most church services. The main emotional drives of industrial youth seem to be for fellowship, a craving for warmth and quietness, values which stand in distinct contrast to the regular day-to-day work in noisy factories. Within the life of the factory itself, there is a complexity of feudalistic systems of control within which a young person finds little satisfaction. Thus he seeks momentary pleasures in such amusements as *pachinko* (pin-ball machines), gambling, horse-racing, and strip-shows. Inasmuch as these are all releases which bring only momentary happiness, it is surprising to learn that Christianity is often considered in the same category!

Rural youth. Rural youth, steeped in the conservative ways of the country and in the feudalistic patterns of personal and family relationships, face a rather uninspiring and bleak future. The Christian church in the midst of these feudal patterns seems strange and foreign, and itself rather uninspiring and bleak. What seems to take up most of the emotional energy of these young people is home-making, just earning a living. One young person from a rural area of Shikoku says that she is so busy just making a living that she has no time "to live." In the midst of the monotonous life of the country, rural youth too are looking for something bright and something sensational in their daily lives. They are craving new patterns of life and changed personal relationships. They desire new programs of recreation, as well as guidance in how to spend the few moments of spare time which they have, but the church appears to them too conservative, and completely oblivious to their needs.

One finds universally throughout Japan a craving on the part of rural youth for something really challenging for which to give their lives. During the war

we saw this tendency in the large numbers of rural youth who volunteered for the Kamikaze corps. Though rural youth are slow to express their ideas and hesitant to discuss freely with one another, they are quick to respond to a request for sacrificial service.

College students. The life of students in Japan today is a life of revolt—revolt against the old feudal patterns which caused the war, revolt against the “capitalists” who supported it, revolt against the United States which seemingly is grooming Japan for another war. There is some enthusiasm for democracy; however, everywhere there is a woeful lack of understanding of what democracy really is.

The student's life is a life of insecurity. Ten percent of the students who graduated this year have been unable to find employment. The main concern of the student is how to procure a good job, either by hard study now with the hope of a good job later, or by a complete neglect of study during his student days in order that he may profit from a well-paying side job during his school career.

Next in importance to this employment problem is the issue of war and peace. Wherever one travels in Japan today, one finds students deeply concerned over this problem. They offer no solutions, but are prone to be critical of American foreign policy and approach the peace problem from a rather emotional, superficial standpoint. In this situation of hopelessness, where feudal patterns still prevail and where the future is filled with uncertainty and insecurity, we find a gradually increasing nihilistic attitude among the students of Japan. Thus it is important to note here that the period of the agonized search for truth which characterized the immediate postwar period is gone. Now there is a lack of affirmation in anything. There is no absolute standard of right or wrong. Therefore there are few inclinations toward religion, but submission to the rapid and ongoing appeals which the Communists are making to the peoples of the world and especially to East Asia.

These then, are some of the elements affecting Japanese youth in the various areas of life which we have been discussing: (1) the deep emotional scars of war; (2) a sense of loneliness; (3) a general misunderstanding regarding the essential nature of the church; (4) an ignorance concerning the relationship of the Christian faith to life in society; (5) a drive toward and desire for brotherhood; (6) a seeking for security; (7) a search for immediate happiness in material pleasures; (8) a craving for something bright and sensational in life, something to live for.

Communicating the Christian Gospel Effectively to Present-Day Japanese Youth

Urban youth. Among urban youth in our Christian schools, we sense that there must be the constant emphasis, in class and out, of God as the transforming power in our universe, of God as Complete Love. Christianity must be seen in revolutionary terms, and students must be firmly introduced into the Christian community. The chaplains and directors of religious life in our Christian schools must function not so much as ministers who preach in chapel and teach Bible, but they should aid their fellow faculty members to relate their Gospel and faith to their own academic studies and teaching. The school chaplain, for instance, should seek to help the teacher of history to interpret it from a Christian point of view, showing his students how God Himself is the Lord of History. Certainly the seminaries should be training Christian chaplains and teachers for such responsibilities in our Christian schools.

Industrial youth. Industrial youth must be able to understand the real nature of the Christian church, as an ever-open fellowship of those who seek union with their Creator and a new life in Christ. If industrial young people will not come to the church, the church must be taken to them. Groups of committed Christian leaders must hold street-preaching meetings to bring the church where industrial youth are. The Christian church should offer laborers concrete forms of Christian action. The recently developed labor-management co-operative movement in the United States comes immediately to mind. The development in Japan of such a movement would give the laborer a share of company stock after two years of work. One laborer would be on the board of directors. Certainly a concrete program such as this would serve to give young laborers a feeling of personal dignity and of the saving nature of the Christian church in his daily life and work.

Rural youth. In reaching rural youth with the Gospel, we must make the church more indigenous to its surroundings, and not merely a "potted plant" of the Western world. Specifically, the church must give help in the development of Christian homes, the solving of marriage problems, and improvement of farming methods. The church must not be too conservative and refuse to offer a healthy recreational program to pleasure-hungry rural youth. On the contrary, the church should utilize recreational methods and techniques in moulding rural youth into Christian groups. Also, the Christian church, through such concrete programs as work camps and caravans, must offer opportunities to rural youth to give themselves completely to the cause of Christ.

College students. In developing a dynamic program of student evangelism,

we must realize that any such program cannot be aimed toward reaching only students. If student evangelism is to be effective at all, the Gospel must be presented to the whole campus. We must strive for the evangelization of the entire university.

A Basic Strategy of Youth Evangelism

Ideologically

1. There must be a thorough study of the emotional drives and problems of young people undertaken by church leaders.

2. The means and methods of communicating the Gospel of our Risen Lord must be altered to fit these ever-changing emotional drives and problems.

3. We must realize anew the urgent necessity of seeking to win, not individuals alone, but families and groups to Christ.

4. There needs to be a serious study of what constitutes a Christian vocation.

5. We must recognize the tremendous importance of challenging youth to make a real *decision* for Christ.

Organizationally

1. The theological seminaries must offer practical courses to train ministers in the field of youth and student evangelism.

2. The various denominational youth agencies, the National Educational Association, the YMCA, and the student Ys of both organizations, the Christian Literature Commission of the National Christian Council, and the NCC Church School Department must all co-operate and co-ordinate their efforts in planning more effective methods of communicating the Gospel to young people and in challenging Japanese youth with a Christian commitment and call to Christian service. Such efforts would call for the formation of special committees for urban youth, industrial youth, rural youth, and students, not based upon the narrowness of denominational grouping or function, but upon the necessity of a wide approach utilizing every means possible to bring young people to Christ.

The importance of the above point is seen especially in the present student Christian movement. For the first time in more than a generation, the church is moving into direct Christian evangelistic work on college campuses, a field occupied heretofore by the YMCA student departments. The Lutheran church and Episcopal church are planning to establish large student centers in or near strategic campuses in the near future. The Kyodan Student Work Committee was organized several months ago and is now planning a program of student evangelism. Although each of these groups has stated specifically that it desires a co-operative "united front" approach on college campuses, as yet there has

been no formal gathering of student leaders from each group to discuss in concrete terms how this united front might become a reality. The only conversations which have taken place have been between the YMCA and Kyodan student work departments. Therefore, at the present moment, the formation of a "Student Christian Work Strategy Committee" composed of representatives from the above-named organizations, to plan and adopt a fundamental "united front" strategy of Christian evangelism on the university campuses, is greatly needed.

3. Though such committees are of extreme importance, church leaders must pass quickly from the "committee meeting stage" to direct programs of action, in which they communicate the Gospel to the youth of Japan, and through the Grace of God win total commitment of youth to Christ and service in His Church.

Curriculum Developments in the Japanese Church

TAKIHIKO YAMAKITA

When we think of the curriculum work for the Church School in Japan, we have to go back as far as the time when the early missionaries started the Sabbath school. But there is no indication that they had any definite curriculum or that they carried on any well-thought-out systematic work. Afterward when the churches developed their own Sunday Schools, there still were no definite lesson plans worked out for them. Teachers were using some materials, such as Bible story pictures, furnished them by the missionaries.

In 1880 Mr. Berry of the American Board (Congregational), translated the International Sunday School Lessons, then widely used in the churches of America and Europe. But these lessons seem to have been too difficult for the Japanese Sunday School teachers to use, and this curriculum effort did not survive very long. In 1888 the *Kiristo-Kyo Shimbun* tried to carry these lessons on their pages, but they soon stopped printing them.

The gradual development of the Sunday School movement stimulated curriculum work by both individuals and denominations. At the same time, the International Uniform Lessons began to be used rather widely among the churches of all denominations.

The third National Sunday School Convention held in Kyoto in 1909 voted to develop graded lessons covering 11 years. They began publishing a quarterly called *Kyoshi-no-Tomo* ("Teacher's Companion") for the Kindergarten, Primary, Intermediate, and Advanced groups. The whole work was completed in three years by the Rev. Nao-omi Tamura, one of the pioneer leaders in the Church School movement. Cards for the children and picture rolls for the Sunday Schools were issued along with the quarterly. Following that, a correspondence course for Sunday School Teachers' Training was also published by the National Sunday School Association in Japan.

One year before this decision to produce the graded lessons in Japan, there was criticism in America of the International Uniform Lessons from the psychological and pedagogical viewpoints. This resulted in the development of closely

graded lessons in America. But it was not until 16 years after that, in 1924, that the National Sunday School Association in Japan took it up and developed the plan of closely graded lessons.

This curriculum development in America greatly stimulated our Sunday School organization in Japan. Spurred on by the progress in the study of child psychology and in teaching methods, Sunday School work in this country made rapid progress. However, the actual situation of the church in Japan (with its lack of accommodations and limited number of personnel) did not permit the carrying out of the closely graded system. As a result, the churches had to adopt the group graded system to meet their own situations.

In 1928 a delegation from Japan attended the World Sunday School Convention in Los Angeles. The delegation members came home with the conviction that we ought to have a lesson plan that would fit the conditions and needs of Japan. This idea was emphasized by Dr. Hopkins, the General Secretary of the WSSA, when he visited Japan during the following year. The work of making an indigenous Sunday School Lesson Outline was taken up by the National Sunday School Association in Japan on a closely graded system and was completed in 1934. Although the NSSA published lesson guides covering 11 years, the teachers demanded new materials for their teaching work. So the Japan Christ Church (union of Presbyterian, Dutch Reformed, and German Reformed Churches), the Methodist Church, and the Congregational Church all wrote and published their own lessons, using the same outline laid out by the NSSA. Then again the situation demanded a revision in the system of grading in the Sunday School, and so the organization and the curriculum were prepared for 5 groups, covering 15 years, beginning with one year of the Cradle Roll Department and two years of Kindergarten, three groups of Primary School age with two-year cycles, and a Youth Group for the 7th and 8th grades.

This system of grading was used by the various denominations until the time when they were all united in 1941. At that time the work of the NSSA was transferred to the Church School Department of the newly-organized Church of Christ in Japan, which adopted the outline prepared by the NSSA. The work of the local Sunday Schools was carried out along those lines.

After the war, the Kyodan was confronted with the need of establishing a new curriculum outline to meet the new situation which was ushered in with a new regime. In 1947 the Kyodan worked out a new 11-year closely graded lesson outline and published it along with a uniform lesson plan. But the promulgation of the new educational system by the Ministry of Education under the Occupation ushered in an entirely new kind of education. Thus, in 1950

the Kyodan Sunday School Department worked out a curriculum outline on a closely graded system which covered 10 years, beginning with one year of Kindergarten and going on through to the third year class of Junior High grade. A monthly publication called the "Teacher's Companion" provided the teacher's guide for the various classes.

In 1950 the Japanese delegates to the World Institute on Christian Education held in Toronto, Canada, became aware of the great need for thorough research and study on curriculum in Christian Education in Japan. Just at that time we were informed that through the Interboard Committee, WCCE, and the Methodist Board, we were to have Mrs. Floyd Shacklock come to Japan as a specialist on curriculum study. In January, 1951, with Mrs. Shacklock's help we were able to launch a new curriculum study. Under her marvelous leadership and guidance, with her rich experiences and background, and above all, because of her unusual patience, our study progressed well.

The Japan Council of Christian Education set up a "General and Central Committee" of 17 members from the different denominations for work on the curriculum. The Central Committee discussed ways and means of setting up study groups. Such groups were established in eight cities, in Fukuoka, Kobe, Osaka, Kyoto, Nagoya, Tokyo, Sendai and Sapporo. The Central Committee then sent out to the various local committees study guidance and reference materials in the following areas of concern: (1) The nature and purpose of the local committees; (2) The purpose of Christian Education in the local church; (3) The nature and purpose of the curriculum; (4) The psychological characteristics of each age group in the Sunday School; (5) The ways children learn; (6) The goals to be achieved through the curriculum.

After ten months of concentrated study, we gathered at Kofu for a curriculum conference. Representatives at the conference were from five groups: (1) The Central Committee, (2) The regional study groups, (3) Specialists in Christian Education and related fields, (4) Missionaries concerned with Christian Education, and (5) Guests. The total number was 55. Each delegate was assigned to an age-group committee which had responsibility for preparing a three-year cycle of units for the particular age-group (except for Kindergarten which had only a one-year cycle).

Mrs. Shacklock gave the orientation for this conference, stating the scope, nature, principles, and responsibilities of our work. She pointed out that we must prepare a curriculum which would help the students to practice Christianity in all their experiences in life. We had to be sure that we understood the needs of the students for whom we were outlining the curriculum. If we did our task

well, our work would become a means of evangelization in the Sunday School throughout Japan.

Each age-group committee at the conference took the rough outlines prepared by the regional study groups and discussed them frankly and with constructive criticism. A basic outline for all departments from Kindergarten through the Youth Department was prepared on the group graded system which seems best adapted to the present situation in Japan.

The Curriculum Outlines (*Kyokai Gakko Karikyuramu*) were published and presented to the various denominations. Some of the church groups, such as the Kyodan and the Lutheran Church, have agreed to accept the outlines, and after a little revision have published and distributed their own materials based upon the outlines. Some of the church groups have felt that they could not officially accept the outlines because of certain situations within the denominations, but in practise practically all the denominations are using the outlines thus prepared.

This recent curriculum project has been an epoch-making enterprise because it was really the first time that such an enterprise was carried out on a nationwide scale and in such a systematic way that the co-operation of the various groups was secured for the project.

The Curriculum Committee has realized that its work will require revision from time to time in order to keep the material fresh and meaningful. It therefore, asked the Board of the Church School Department of the NCC (the re-organized body of the JCCE) to appoint a new curriculum committee to make the necessary study and revision. The Board also appointed Mrs. Browning who came to Japan two years ago as a Methodist Board Missionary, a Ph. D. from Boston University with experience in religious education, to be the adviser and leader of this group. The task of this committee is to keep the curriculum adequate for the needs of the church and the Church School students, by determining the actual results of its use and by revising it to meet the needs.

Age-group sub-committees are now at work evaluating and revising the outlines. In October we shall have another conference to discuss the revised outlines and to provide some training for the writers who are producing the teaching materials based on the outlines. Some of the ideas which we have projected for the future work of the curriculum committee include the preparation of teaching materials, development of curriculum for church schools in rural and other special areas, for adult education, for students in Christian schools, for teachers' training courses, and the like. In all of our work we are seeking to find ways and means of making our Christian Education work more effective and a more powerful servant of the Church.

Surveying a Half Century with the YMCA of Japan

EARLE R. BUCKLEY

In 1900, V. W. Helm, who was one of the first International Committee YMCA secretaries to come to Japan, made the following statement in his report at a missionary conference in Tokyo: "A building fund of \$ 60,000 has been secured and the larger part of it has been expended on the present home of the Tokyo [Young Men's Christian] Association. The only other city association building is the Osaka auditorium. Efforts are now being made to unite the leading Associations and to foster a non-institutional work in a few secondary cities. The Tokyo Association regularly conducts religious meetings, Bible classes, entertainments, lectures, an English evening school, a restaurant and a lodging-house. In 1899 there was an attendance at 42 Gospel meetings of 2,652; at 42 Saturday lectures of 3,620; at 104 recitations of evening classes of 4,892. The membership is 600. Nearly half of the members are students who carry its influence to every corner of the Empire."

Shortly before and after this report, the first two of three historic events in the development of the YMCAs of Japan took place. In 1897, the loosely-knit groups of Student YMCAs were united into the National Union of Student YMCAs. The efforts to unite leading city Associations bore fruit in 1901, when Yokohama and Kyoto joined with Tokyo and Osaka to form the national Union of City YMCAs.

It was a natural, but by no means easy, step to bring about the union of these two groups two years later into one National Committee of the YMCAs of Japan. The date was 1903, fifty years ago this year.

The story of events leading to this final union, and the history of the YMCA since that date, is a story of worries, successes, thrills, failures, and no few dramatic moments. A brief sketch of these events follows.

In 1888, when John T. Swift came to Japan as a teacher of English, under the sponsorship of the Foreign Education Committee in New York, he was amazed to find a large number of young people's Christian groups (*Seinen kai*). These groups were loosely organized, but in most cases they were closely related with the church. Swift realized both the need and the opportunity to unite them into

something that could do better and stronger work in the Christian cause. He returned to the United States the following year to raise money for this purpose, and came out again, officially appointed by the International Committee of the YMCAs of the United States and Canada, as a YMCA secretary, the first in Japan.

Swift persuaded Seijiro Niwa, a graduate of Doshisha University, to be the general secretary of the newly-formed Tokyo YMCA. Swift stayed in the background as honorary secretary, setting a policy for future "Y" secretaries in the foreign field which has been effective in producing strong indigenous leadership through the years.

About the same time, Luther D. Wishard, Secretary of the Student Intercollegiate YMCA in North America, came to Japan. He was filled with evangelical fervor and, working together with Dwight L. Moody, did extensive travelling in Japan with effective results. At Doshisha University, he suggested the idea of a summer conference. At first, Doshisha students were interested in a conference for themselves only, but they were persuaded to see the benefits of making it intercollegiate and interdenominational. All Christian young people's groups were invited to attend. It was the first summer school of its kind in Japan. It was held on the same dates as the Fourth Northfield Summer Conference and a message was sent to this brother conference: "Make Jesus King." The receipt of this message greatly stimulated the Northfield participants to give more attention to the idea of foreign missions.

At the summer conference in Japan, Wishard suggested the formation of a National Union, but not until after the visit to Japan of John R. Mott, the greatest figure ever to cross the world YMCA stage, did such a union take place. The climax of Mott's first visit in 1896 was the completion of Wishard's dream: the formation of the National Union of Student YMCAs. The following year, another great leader in the YMCA in Japan, Galen M. Fisher, arrived to take over the general supervision of this new movement.

Shortly after the union of the Student and city YMCAs, the Russo-Japanese war broke out. The new National Committee sponsored the inauguration of extensive war work among people in Manchuria. This was an audacious step. Christianity was considered by many an unwelcome intruder. The Army was proud of its services and did not look for any help from outside at that time. However, the war work was approved by the government and received some publicity and support in the papers. The final success of this initial effort may be indicated by the fact that the Empress gave a gift of ¥10,000 toward its support.

After the war, city Association work expanded markedly. Many young men who had been recruited for the wartime secretaryship were interested in peace-

time Association work. Public support which had gathered around this Christian organization made it possible to secure more funds, and building work was begun at Kyoto, Nagasaki, and Sendai. With additional strength in personnel, finance and building facilities, the program for members was gradually expanded. Vocational guidance, the first of its kind in Japan, was introduced, and employment service centers were set up in several Associations.

It was a major event in student circles when the World Conference of the World Student Christian Federation was held in Tokyo in 1907. This was the first international conference ever held in Japan and is reportedly the first international Christian conference to have been held in all of Asia. John R. Mott's observations on this conference are worth quoting here: "No one could have listened to the burning appeals of Indian, Chinese, Korean and Japanese delegates to their fellow Orientals to join hands with their brothers of the West in the movement to enthrone Christ as King among all nations without feeling that a new era was being inaugurated. Above all, the influence of this conference will be enormous in uniting more closely than any other event the East and West."

Mr. Soichi Saito, then a student at Kumamoto High School, now the General Secretary of the National Committee of the YMCA of Japan, attended that conference. This was his first contact with Galen Fisher, the man who later persuaded him to join the YMCA secretaryship. Because of an obligation to repay early help which he had received with his education, Mr. Saito refused the first approaches which were made to him to enter the Movement. However in 1917 he was persuaded to come and work in the National Student Department. He stayed in that capacity until shortly after the earthquake of 1923, when he went to the Tokyo city YMCA. Later, in 1934, he returned to *Domei* (National YMCA Headquarters) as the National General Secretary.

John R. Mott, with the unsurpassed strength of appeal which he exerted throughout his long missionary career, returned to North America from the 1907 conference and shortly communicated the startling news to the National Committee in Tokyo that he had raised \$100,000 for student hostels, a service which he considered essential to furtherance of the student work in Japan. Eleven hostels were erected and the success of their work stimulated missionaries of at least three denominations to establish similar hostels in Tokyo and Kyoto.

These hostels were an aid, not only to Japanese students, but also to students from China and Korea who came to Japan after the Russo-Japanese war and were pressed for adequate housing within the limitations of their slim purses. Much of the work with Chinese students was done by men who later became outstanding national leaders in China, e. g., C. T. Wang and H. H. Kung.

Another historic milestone was passed in 1912 when property was secured at Tozanso and a conference site was established to house the annual student summer conference and other meetings in connection with YMCA and mission enterprises. Parenthetically, it might be mentioned here that the Fiftieth Anniversary fund being raised by the National Committee this year will go in part toward the improvement of facilities at this conference headquarters.

During the first 20 years of the National Committee's history there was an influx into Japan of young missionaries on a short-term basis, much like the present J-3s. They came primarily to help teach English, but nearly all of them held Bible study classes in their homes or in local churches, and exerted a strong positive Christian influence. Many of these men worked closely with the YMCA and some of them lived in the newly constructed student hostels. Among the latter was Howard Arnold Walter, whose hymn "I Would Be True" is sung by millions today. Several stayed to become full-time missionaries and YMCA secretaries.

In the second decade of the century, YMCAs began experimenting with an even broader range of activities than had previously been attempted. Under the leadership of George S. Patterson and K. Yamamoto, a comprehensive Boy's Work program was inaugurated. The construction of the modern gym and indoor swimming pools was pioneered and the great possibilities of Christian leadership in popular sports was envisioned. In 1913 Franklin H. Brown, who became one of the leading figures in the physical education picture of the country during the next twenty or more years, came to Japan as an International Committee YMCA secretary. In addition to organizing the spasmodic attempts at basketball throughout the country and doing the major pioneering work in volleyball, he gave technical and organizational impetus to track and field and many other sports. He was instrumental in encouraging Japan to sponsor the Third Far Eastern Games (sometimes referred to as the Far Eastern Olympics) and was influential in the organization and administration of these Games throughout the whole Orient during his long stay in Japan. He also gave much assistance to the Japanese teams at the World Olympics.

Another first in the history of "Y" activities took place in 1914 when some YMCA secretaries, together with Leeds Gulick, at that time a lay missionary of the American Board, organized the first Boys' Camp in Japan. The camping movement quickly took hold in the YMCAs and became a part of the program of all major Associations. Eventually an International Older Boys' Camp was sponsored, the first of three to be held in Japan. The third such camp was held at Nojiri in 1951.

The present National Recreation Association of Japan was an early dream of several active YMCA lay leaders and secretaries, including S. Saito, T. Yanagita, G. Shirayama and Russell Durgin. This group accompanied the Japanese Olympic team to Los Angeles and conferred with recreation leaders in the United States. Upon their return additional impetus was given to the promotion of the present organization.

Recreation for employees in factories and large offices was initiated by several YMCAs and answered a long felt need.

When reaction began to pinch Christian enterprises in the 30s, the YMCA experienced a period of difficulties on several fronts. Nevertheless a big delegation was sent from Japan to the World Conference of YMCA leaders at Mysore, India, in 1937. In the same year rural work was initiated as a part of the effort to continue expanding the program. At a meeting of the National Committee at Tozanso it was decided to organize an emergency work department. The China war had just entered its first major phase and the YMCA stood ready to help. Strong nationalistic pressure finally brought the YMCA together with other Christian groups into the Kyodan (United Church of Christ in Japan). All activities came strictly under the control of the government, and the YMCA program within the country became more and more limited. However, on the continent the work was extended both with soldiers and civilians. In Peking, Shanghai, Nanking, Hong Kong and Canton, YMCA work was organized to help both the Japanese people and also the established Chinese YMCA. The writer recalls very vividly the warm words of appreciation with which YMCA leaders in Shanghai often spoke of the help which was given to the Chinese YMCA movement by Toshio Suekane, present General Secretary of the Yokohama YMCA. In the recent fiftieth anniversary bulletin of the Hong Kong YMCA, there is mention of the splendid help which T. Kanematsu (Tokyo YMCA) and Tsunegoro Nara (National Committee) gave during the war period in helping the Hong Kong YMCA retain its building despite vigorous army pressure. Tsutae Nara, present General Secretary in Osaka, bridged many delicate situations as liaison between the Japanese army, the Chinese, and foreign residents in Peking. His work was deeply appreciated by all.

In the National Office during the war the number of people gradually dwindled to four. The police had an office next door and they called frequently to enquire about the work that the YMCA was doing. Student YMCA work as an independent effort was prohibited and became part of the *Hokoku Dan*, a paternalistic, nationalistic group, totalitarian in its direction.

The National Committee building was completely destroyed during the war

along with the Nagasaki YMCA hostel and the buildings at Kobe, Sendai, and Nagoya.

In the period of reconstruction immediately following the war, four fraternal secretaries from the International Committee were gradually added to the National Committee staff, to reinforce the Herculean efforts of Russell Durgin. Dean Leeper came to aid in Student Work. Howard L. Haag replaced Mr. Durgin as senior fraternal secretary upon the latter's illness. Winthrop Long was appointed to work in the field of Boys' Work and Camping, and Earle Buckley came to serve in the field of Physical Education and Recreation. Within the last year, Ake Haglund from the YMCA of Sweden has also joined the staff as religious education secretary.

Commemoration activities will be held this year at Tozanso in August to mark suitably the successful completion of 50 years of National YMCA work with youth through war and peace. Leaders from YMCA movements around the world, both lay and professional, will join the celebration to give praise to God for His guidance during these troubled decades and to ask for His continued leadership in building a stronger movement with greater vision for the needs of the second half century.

The Christian Approach to Communism :

Excerpts from the Report of the 1952 Study Fellowship

As a group we discovered facts about Communism ; we discovered resources in our Christian faith for meeting it. We studied the faith that communists live by—its appeal and its demonic distortion. We saw the way that faith is carried into practice by Communist parties and governments, especially in the treatment they accord to churches. We learned what to expect in the Communist pattern for the seizure of power, their flexible, tactical methods for gaining popularity through any usable issue, their technique for the abuse of coalitions, their steps for the gradual introduction of totalitarianism, and their psychological understanding of the ways to fill completely the life of society. We examined the position which leading Christians of America, Europe, and Asia have taken toward this “counter-religion,” and we analyzed its points of contact with and cleavage from Christianity.

At the same time we were carried far beyond this strictly academic inquiry. As one member of our group expressed it: “We are here.....to get a new orientation for our own lives in terms of and in the midst of the great struggle between the dynamic forces of Christianity and Communism, to find our own ground, and in confidence to stand and walk upon it; to meet Communism without a fear on every level, knowing the Lordship of One who is triumphant and who will not bow to defeat.”

The chief discovery that impressed itself upon us was the discovery of the value of the Christian community. Working as a group, facing the greatest challenge before Christianity, we gained a new appreciation of our own fellowship in Christ. This grew partly out of the need for reorienting our thinking to group patterns implied for us in the kind of opposition we confronted. But it grew also out of the way we learned to work together. We decided at an early stage to divide our number into several small groups for the more intimate discussion of problems confronting us, for spiritual fellowship, and “self-criticism.” Each week one of these small groups reported to us on an assigned problem on which they had specialized, these reports often taking the form of round-tables, panel discussions, or dramatic skits. We had weekly periods of worship together

and regular sessions studying the book of Jeremiah.

We now go forth eager to develop among the Christians with whom we serve the kind of community we have begun to know. "At this point in history, we believe that the central task of the Christian mission is to create fellowships of committed believers who live the Gospel in the specific task of every-day life and who bear together their assigned responsibilities in common witness before the world. We believe that only in such fellowship will persons grow spiritually, socially, and psychologically competent to give leadership in the large community as well as in the Church." (Unanimous group statement).

Plans might well include arrangements for the presentation of short institutes on Communism, or better still, on more positive topics like Christian Citizenship or National Rebuilding, which would embrace the consideration of Communism, but would have a wider perspective and would include the consideration of alternative ways of change.....The surprising amount of misinformation about Communism commonly held in most countries would make such instruction an important priority.

There is need in each major country for at least one person who will take more than just four months study, who will work intensively on Communism, and also be trained in Christian ethics, economics and political science, and will be charged with primary leadership in the approach to Communism.

On the matter of missionary life and policy there are certain convictions about needed changes which were borne in upon us with greater clarity as a result of our study.

1. We believe that a Five-Year Plan should be worked out for turning over all main leadership to nationals, and making the national church thoroughly self-supporting. Foreign funds can continue to be used for institutions which the church obviously cannot support and which a hostile government would in any case confiscate and maintain. Within the church, foreign funds could continue to be used for centralized organs of church co-operation, for literature, for scholarships, and for a good part of the work of outreach and evangelism, although some of this should be the responsibility of the national church.

2. In order to reduce the gap between missionaries and nationals and in order to make for simpler living, we recommend that salaries paid on the field be lowered. This reduction can be partly compensated for by paying higher furlough salaries, increasing home allowances for children, insurance, etc., and shorter terms on the field.

3. The present large missionary residences, where they exist, should be disposed of and smaller living units should be built, bought or rented. These

should be scattered rather than concentrated in compounds and should be furnished by the Mission with native products. Vehicles should be provided only where essential and should be the property of the organization rather than of the individual. Experiments with rest houses for both missionaries and nationals, institutional guest houses, and national education for missionaries' children in the early grades should be encouraged.

4. The way should be opened for the rapid incorporation of youth into responsibility for the fellowship and work of the church.

5. Finally we would like to call attention to the need for clearer understanding by most missionaries of their relation to political life. Our studies have made us aware of the inadequacy of most of our thinking in this field. We realize that missionaries are constantly involved in questions which have political implication. It is not just when a missionary acts in a governmental capacity or participates in political organizations that he is being political; even simple acts such as reporting on one country to another through letters and speeches, influencing local administrators or legislators, associating with officials of any government, making private pronouncements on public affairs before friends and acquaintances—all of these may be considered political. Some of these acts we would regard as reprehensible, e.g., the promoting of political parties, even of so-called Christian parties, or doing anything else that would tie Christianity to a precise political program, acting in an official capacity for any government, or co-operating in military intelligence efforts of one's own government. Other such acts we would regard as highly desirable, particularly in light of the need for developing alternatives to Communism, e.g., encouragement of and participation in non-partisan, non-sectarian, political organizations, or non-partisan Christian groups for political study or action, the development of study, understanding and support of the United Nations. As missionaries engage in such activities and face the political problems which Communism raises, they will have to go far more deeply into the relation of Christian ethics to social policy, the Christian understanding of social change, class struggle, and economic determinism, the relation of love to justice, and the Christian interpretation of history. The impact of Communism has shown many of us unprepared and confused in these areas which are crucial in meeting the Marxist intellectual challenge.

Through the course we received a new sense of the dynamic which must infuse our work, seizing on every opportunity to shew Christ to the world about us, bursting out of the accepted boundaries of a mission which, though it is not in bonds, is too much in bounds. We have a new sense of the independence of the Gospel from the world and all its social systems, and yet at the same time

a new sense of the relevance of the Gospel to the world and its social systems. God grant that we may have the clarity of judgment to express that independence and the determination of will to establish that relevance.

Special Emphases for Japan

The report of the 1952 Study Fellowship represents the thinking of missionaries from 10 different fields. For Japan and her own peculiar situation specific emphases can be sharpened:

1. The gap between missionary and nationals needs continued study. Deeper understanding of local culture and mores requires study-time. How to guard health but live on an economic level with nationals requires study, experiment, not to mention flexibility and love.

2. Disturbing the faith of persons of other religions is a major matter. If missionary or Christian leader invites or challenges a follower of another religion to come to the Christian faith, he should plan to stand by the person until he is deeply rooted in the Christian faith. Communism makes easy prey of partially rooted persons.

3. Pastors need to be freed to give full time to their pastorates. This should not be postponed. The present situation in many churches cannot be condoned.

4. Young Christians need free recourse to their pastor.

5. Church members need help to point up the Christian's resources for meeting Communism.

6. Christians need help in discovering the value of the Christian community.

7. Youth need to see and get acquainted with peaceful revolution, and to show the contrast between this and violent, destructive revolution.

8. Every church could be the center to and from which countless praying groups (made up of 4 to 6 persons) shuttle back and forth from activity in their homes, economic centers, political parties, and schools.

9. Every church could assign one or two persons of vitality in prayer to walk the way of faith with each newly baptized person.

10. Every evangelist could take concern that each new Christian have at least one more Christian member in his home.

11. Study and prayer together on the part of Christian leaders would bring out many more specific steps needed and appropriate to the field of Japan. The urgency for immediate concern escapes leaders who are busy. There is blindness, whereas Light is at hand.

The Church's Call to Mission and Unity

(The following report was prepared by one of the sections of the East Asia Study Conference held under the auspices of the Study Department of the World Council of Churches at Lucknow, India, in December 1952.)

1. The Church in Asian lands is a reality. It has taken root. And everywhere there are signs of deepening life, increasing influence, and widening boundaries. Especially worthy of mention are the young Churches composed of those who have themselves been converts to Christianity in which evangelistic fervour is most obvious, and conversions are most numerous. But there are also signs of weakness which need to be faced, and which, unless they are faced, will weaken the Church's witness.

2. To the extent that the Churches in Asia were evangelistically ineffective, the following reasons were said to be, by and large, among the main reasons for such ineffectiveness.

Evangelism is looked upon as a specialised church activity. It is not sufficiently realized that evangelism is a function of the whole *Laos*, the whole people of God.

Evangelism is often thought of simply as engaging in certain so-called evangelistic activities such as open-air preaching, the distribution of Christian literature, etc.

In many places and to a great extent there is in the Churches a prevailing mood of accommodation to their non-Christian environment. There are many reasons for this.

- (a) There is a desire not to be different in the present period of national remaking.
- (b) There is the effect of the prevailing view in the country that religion is a private matter for each individual to decide.
- (c) There is the fear of arousing antagonism on the part of those in power.
- (d) There is general lack of conviction about the evangelistic imperative of the Christian faith, coupled with an almost total ignorance on the part of Christians of the beliefs and practices of other religions.

Wherever there are exceptions to the description given above the exceptions are usually Churches where compact groups of witnessing Christians carry on their witness among those who belong with them to the same social grouping.

3. One of the things that needs urgently to be done is to break the isolation of the Church in its environment. This isolation is first of all the result of an attitude of introversion in the Church. The Churches should be helped to understand their life in terms of their mission. Secondly, this isolation is the result of a lack of real concern

(Reprinted with permission from *The Ecumenical Review*, Vol. 5, No. 3, April, 1953)

for those who are not Christians. Where Christian and non-Christian meet in the normal business of life the evangelistic encounter is not taking place. And thirdly, there is class isolation on the part of Christian congregations. Congregational life is not possible where those composing the congregation do not share common cultural and social values.

There is need to explore ways and means of developing Christian group life which will meet the needs of social groups as groups, without such a development militating against the oneness of parish life. The problem must be faced that in greater and greater measure the normal unit of social life is not geographically defined, and that therefore the parish cannot easily be the evangelising unit, or become the home of the evangelised (by 'parish' is meant the Christian community living in an area geographically defined).

4. The major problem of the Church in fulfilling its mission is the problem of Christians getting alongside their fellow men in order to communicate the Gospel to them. We must somehow gossip the Gospel. That is, we must learn to talk naturally and spontaneously about the Gospel to our fellows. The evangelist must belong to those whom he is seeking to evangelize. In achieving this the following methods merit serious consideration:

- (a) that laymen should be so trained that they can be effective evangelists in their normal life;
- (b) that some ordained ministers should earn their living in some lay vocation, thereby becoming more easily members of the community whom they are seeking to serve;
- (c) that good Christian men, even though without theological training and academic qualification, be ordained as ministers of the groups to which they naturally belong.

5. The problem of communication also involves overcoming the foreignness of the form in which the Gospel is presented and the life of the Church is lived. The important thing is not to attempt piecemeal adaptation but to ensure (a) that the leaders of the Church are truly indigenous and that the Church is free to order its own life; (b) that the Christian community share in the culture of the nation so that its expression of Christian thought and life will be inevitably indigenous; (c) and that mission grants are not made available for developing forms of Christian expression which are not congruent with the cultural and social forms of the environment, but that where mission grants are used, they should be used to strengthen the essential life and work of the Church and its evangelistic extension. The danger of syncretism in the way of indigenisation must always be closely watched. The Gospel cannot be indigenised, it is only our response to the Gospel which must be indigenous.

6. It was reported that new Christian "sects" have been founded and have grown within the last few years in many Asian lands, and that the "sect" type of Christian life was making a successful appeal to many people. Religious emotion is present in them and helps to make their joy contagious. It was felt that among the reasons for

the success of the sects were: (a) their insistence on the conversion experience; (b) their ability to meet the people where they were; (c) and the freedom of their ways of worship. The Churches are often too procrustean in their methods.

7. The Churches need to fulfil their responsibility for mission in three areas

- (a) In their own life, *i.e.* with respect to their own members. Greater emphasis must be put on the crucial importance of the conversion experience, on the place of deep Christian emotion which is the source of dynamic enthusiasm in the Christian life, and on ways of expressing the Christian fellowship. Conventions for all Christians in an area, processions of witness through a town or village, student cells, clergy retreats, revival meetings—all these can be used with great effectiveness. Special attention also needs to be paid to the teaching and training of the young.
- (b) Within their borders, *i.e.* in the country or area where the Churches are. Each Church must support its own Home Mission. In this connection must be mentioned the possibility both of denominational and inter-denominational centres like Ashrams where the method of evangelism adopted is the method of identification.
- (c) Outside their borders. Since there are already existing Mission Boards, and the younger Churches are the fruit of missions, it is not necessary for a younger Church to establish its own mission board when it wants to do work outside its borders. It can make available to the Church in another land either men or money or both, whether that Church be of the same denomination or not. It can also make available to an existing mission board either men or money or both to be sent by the mission board to some area where it is doing work. We desire to emphasize the point that it is not necessary for a Church to become self-supporting before it undertakes mission outside its borders. There is nothing incongruous about a Church's being both a receiving and a giving Church.

8. The "missionary" is the symbol in the life of a Church that it is *the* Church in a particular place. So that we cannot envisage a time when a Church will not need to have nationals of other countries in their midst as missionaries. Indeed, it is necessary to think out ways in which the older Churches will have nationals in their midst from other lands as a permanent part of their Church's life. This unity of the world-wide Church is part of the good news of the Gospel.

Thus the true relation of a missionary to the Church to which he comes is that he comes to be a member of it and to take his place in it. To speak of a missionary as being invited to do a job, even a specialist job, is quite inadequate. He does not come simply to serve a Church, he comes to be a member of it.

It is perhaps inevitable that there should be a period in the life of a Church when the missionary's position as subordinate to the local Church needs to be stressed, but this period must be as short as possible. The true relation must be established (and here the local Church has as much to learn as the missionary) of the missionary as a

member of the Church and as sharing fully in its total life including that of administration. The relationship is one of partnership in obedience. It is evident that this relationship is established best if the missionary has accepted a call to life-service among a particular people, but we have to recognize that there are many difficulties in doing this like the education of children, the problems of acclimatisation, etc.

9. With respect to the question of the support of institutions by missionary societies the following points were made:

- (a) Immediate and radical action should be taken to implement the Lund proposition that the Churches should as far as possible do everything together except those things which strong conviction demands that they should do separately.
- (b) The next steps in the direction of implementing the Lund proposition would be (i) the creation of area interdenominational boards to manage the affairs of denominational institutions, (ii) the setting up of an interdenominational board to manage the affairs of a denominational institution, and (iii) the uniting of similar institutions in the same area. To have a multiplicity of institutions was to reduce the mobility of the Church and to hinder it from meeting its opportunities wherever and whenever they arose.

Along with this must go new planning for new united central institutions which form part of a wide evangelistic strategy. The Vellore Medical College is a case in point.

It was stressed that missionary societies should treat united institutions as a priority in allocating funds and personnel. Such institutions contributed in a major way to the fulfilment of the Church's mission in unity. It was also stressed that the difficulty especially of relating united institutions to the Church in the locality should be given serious consideration when setting up such a united institution.

10. Two institutions which are an urgent necessity today are a school for the study of Hinduism and a school for the study of Buddhism. There exists already a school for the study of Islam. At a time when the main conception of evangelism was that of Christianity as against non-Christian religions, there were many Christian scholars of these religions. But the whole position has changed with the birth of a greater conviction about the nature of the Church. Evangelism is now seen as part of the Church's mission, and its method has become one of confident declaration of the Gospel. This has tended to make people feel that all that is necessary is a general idea about other religions. This tendency must be corrected, for there is great need both for increasing the knowledge of all Christian people about the nature of the religion or religions by which they are surrounded, and for specialised study of these religions. We feel that the Joint Committee of the I.M.C. and the W.C.C. should make the schools for the study of Buddhism and of Hinduism a priority in their planning. Now is the opportune time.

The Role of the Church in Political and Social Action

(Excerpts from a report prepared by one of the sections of the East Asia Study Conference held under the auspices of the Study Department of the World Council of Churches at Lucknow, India, in December 1952.)

A social revolution is taking place in East Asia. This involves fundamental changes in the structure and conception of every aspect of social life. What is our responsibility as Christians in this situation?

We are concerned with social justice, that is to say with the development of social conditions in which human dignity and freedom can find their expression as befits the nature and destiny of man as a child of God. Communism has awakened and challenged our conscience to see the need for action. It is not, however, primarily the fear of Communism but our concern for our brother for whom Christ died, that should impel us to fulfil our social obligations. But a positive programme for social justice will help to meet the challenge of Communism.

The Amsterdam Assembly used the term "responsible society" to denote an alternative for Christians to *laissez-faire* capitalism and totalitarian Communism. It was defined as a society "where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it." For us as Christians in East Asia a society is not responsible, when

- (1) human rights and freedoms are not effectively promoted for all;
- (2) social change and reform are promoted without respect for the integrity of the human person;
- (3) its people do not possess full political sovereignty over their own affairs;
- (4) men are discouraged or deterred by official action from freely accepting faith in Christ.

For us as Christians in East Asia a society is responsible where

- (1) social justice is actively promoted;
- (2) full development of natural resources is pursued;
- (3) the fullest share possible of the national wealth is guaranteed to all;
- (4) human rights and freedoms are effectively guaranteed;
- (5) the people have full sovereignty for their own affairs;
- (6) the principles of social and political life are in accordance with the concept of

(Reprinted with permission from *The Ecumenical Review*, Vol. 5, No. 3, April, 1953)

man as a person called to responsible existence in community.

We have defined some of the economic and social policies in such a society in relation to the concrete social issues of the countries of East Asia today. What is the role of the Church in realizing this goal?

(a) *The Political Task*

Christians must be prepared to recognize that the changes in the structure of society can be effected mainly through political action. Therefore they must be prepared to accept the necessity of political action as a means of promoting social justice. Christians must do everything possible to construct worthy instruments for responsible political action in order to realize the goal of the responsible society. This will mean in some cases the creation of healthy secular political movements; however, under no circumstances should Christians organise themselves into religious political parties; in other cases the task of judging and redeeming and movements which are already working for social justice within a democratic framework, by helping to give them necessary moral and spiritual dynamic. In all cases the political movements will have to be redeemed both of their idolatrous and of their Utopian pretensions in order to be of true service to man in the social and political order. It is only as Christians are able to enter the field of collective political and social action that the Church will be able to exercise its prophetic ministry. There is need for the Churches in East Asia to develop a social doctrine which will provide right criteria for making political judgment and decision in the East Asian situation, on the basis of the Christian faith. Youth especially needs this guidance.

(b) *The Church in Asian Society*

At the different levels of the Church's life, in the local parish, in the national and international sphere of the Church's life, there is need to develop techniques and programmes of social service and action which will make a contribution towards humanizing the social and technical revolution which is taking place in all the social groups. This requires re-thinking the nature and structure of the Church's life in a changing society. The Church's aim should be to build up cells of true community-living as a means of humanizing the impersonal relationships of modern large societies. This is necessary to keep the social revolution a servant of social justice. In this respect the local congregation of the Church has a special revolutionary significance in East Asia.

In the collapse and disintegration of the cultural patterns of the countries of East Asia the Christian Church has a task to provide a principle of re-definition which makes possible the reintegration and development of a cultural basis conducive to responsible living. In this connection the Christian understanding of man has great relevance to East Asia. The religious vacuum which drives men to totalitarianism can be truly filled only by a faith in Christ as the Hope of the World.

If the Church is to fulfil its function in society as here set forth, it must repent and be transformed in its inner life according to the Word of God.

Book Reviews

THE CHRISTIAN MISSION, by Max Warren. London: SCM Press, 1951. 7/6d.

CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD, by D.M. Paton. London: SCM Press, 1953. 6/6d.

Here are two more books from Anglican pens which follow in the tradition of those earlier works of Roland Allen** which are at last finding their deserved place in ecumenical discussion and, it is to be hoped, in mission thought and practice in Japan. Canon Warren is General Secretary of the Church Missionary Society while David Paton, son of the great ecumenical statesman William Paton, served for ten years as a missionary in China (where the reviewer found in him a stimulating colleague and friend). These are short books, 128 and 79 pages respectively, but brevity prevents neither author from getting across a pertinent message.

Warren's is the more theologically ambitious of the two books under review, being a theological analysis and statement of the scope of, need for, meaning of, and hope of the Christian mission, all related to the wide context of the totality of human life and history of which God is Lord. One of the five chapters is given over to a survey of the historical and ideal character of Christian "missions."

The most predominant theme running through the book is the stress on *unity* or *wholeness*. The Christian mission is to show Him as one God, Lord of the whole of life. We are warned against escapist religion which would divide history into *secular* and *sacred*, find expression in a church failing to reach out into all of life (e.g. politics), and thus worship an idol in place of the living God. In contrast to a religion which would escape upward from the realities of life or one which would ignore the vertical dimension in exclusive attention to the horizontal, true Christianity is the religion of the Cross, of at-one-ment, of God entering at the point where vertical and horizontal intersect to heal the manifold divisions, contradictions, and disunity which characterize man's individual life,

** *Missionary Methods: St. Paul's or Ours* (1912) and *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927, republished 1949).

his political, social, and economic life, and even the life of the Church herself. This is a familiar theme, but Warren handles it with vigor, freshness, and cutting relevance for both the older and younger components of the Church today.

Another theme which will bear considerable thought on our part is a distinction within the Christian mission of different "levels of intensity." At the two extremes are the relatively intense level of the individual witness of "Athletes of Christ" and the less intense steady collective witness in society of the church as a whole. In between are the "middle terms"—witnessing groups made up of individuals with differentiated functions who work together as a team. A missionary society is such a group. Warren points to the great need for "the exploration of new forms through which the 'middle term' of group action can find expression" (p. 86) and turns to the experimental Mission de Paris, as reported by the Abbe Michonneau, for constructive suggestions.

The final chapter, on the *hope* of the Mission, is of particular interest today and contains statements with which the reader is likely to agree or disagree rather violently. The hope of the Christian mission, i.e., "the hope of the fulfillment of the purpose of God" (p. 113), is discovered to be the central strand of prophecy. Accordingly the Christian mission is "the outworking of obedience to the Will of God for the world" (p. 112) and as such rests on identification with His purpose. Identification means obedient service seeking to carry out that purpose. God's purpose is the redemption or transfiguration of history, a transfiguration which shadows each moment with judgment but at the same time renders each moment an opportunity for obedient co-operation to hasten the final consummation.

The reading of David Paton's book follows naturally after Warren's. Returning to England in 1951, Paton was stimulated by an invitation to deliver the Godfrey Day Memorial Missionary Lectures in Dublin, to analyze his experience in the Christian mission in China in terms of the line of thinking along which Roland Allen, Canon Warren, and others had preceded him. The result is a critical appraisal, intentionally one-sided, which raised a storm of protest when its substance first appeared in his article in the *International Review of Missions* (October, 1951), but which the present reviewer feels to be accurate on the whole and well, albeit sharply, stated.

In the first of his three lectures, which form the three chapters of this book, Paton covers in his own way much the same ground as that over which Warren has just taken us, and lays the theological groundwork for the more practical conclusions and suggestions to follow. The conviction which becomes his thesis is "that God's judgment today is being executed upon His Church by political

movements which are anti-Christian." (p. 18) He calls for prophetic repentance combined with a re-examination of the Bible and of the "signs of the times" that we might know and carry out God's will for Christian missions.

Proceeding then, in an attempt to speak with a voice of prophetic repentance, Paton discusses in the second chapter what he feels to have been mistaken missionary methods in China. He illuminates the Communist charge that Christian missions are a part of the total imperialist aggression of the West upon Asia and Africa, but devotes himself more extensively to the charge that "whatever may have been the formal aim of missions, their actual policy was such as not to foster but to preclude the development of a genuinely dynamic self-governing self-supporting and expanding Church." (p. 37)

Though Paton's illustrations are mostly from Anglican missions and the *Chung Hua Sheng Kung Hui* which they established (which, incidentally, many feel to have been the most successful church planting done in China), the reader finds it easy to make the shift to another communion or country.

In his final chapter Paton looks ahead, urging that missions and "younger churches" exercise their own initiative while they still can, to re-examine and redouble their efforts to plant and nurture the church. Some positive suggestions are offered which the young missionary in Japan would do well to ponder. This reader particularly appreciates Paton's call for a more humble dedication on the part of the Anglican communion to the cause of Christian unity, and longs for louder echoes of this spirit from other branches of Christendom.

It is important to call attention to Paton's notes and bibliographical references. They are extremely helpful as suggestive guides to further reading.

Alden E. Matthews

THE MISUNDERSTANDING OF THE CHURCH, by Emil Brunner. London: Lutterworth Press, 1952. 152 pp. 10s. 6d.

In this book Brunner combines sober scholarship about the doctrine of the Church with highly controversial argumentation. The result is a wonderfully stimulating theological contribution to the current ecumenical discussion about the nature of the Church. It is refreshing to encounter here, as in other recent ecumenical contributions, a reversion to the apostolic teaching about the Holy Spirit as the fountain head of all discussion about the Body of Christ; Brunner, in effect, identifies the outpouring of the Holy Spirit with the existence of the "Ecclesia." Actually, however, as the word "misunderstanding" in the title clearly indicates, Brunner's method of setting forth this identification is primarily that

of negative argumentation.

When Brunner begins by saying that the Body of Christ is a fellowship of persons enjoying a common participation and a community life through their common sharing in Christ and in the Holy Spirit, no one will discover anything novel or exciting. But when Brunner continues with the quite unequivocal assertion that the Church "as the Body of Christ.....has nothing to do with an organization and has nothing of the character of the institutional about it," every churchman must recognize that here is a voice to be listened to. So strongly does Brunner feel about this that he discards the term "Church" as being unfit to convey the early Christian significance of the fellowship of the faithful in Christ and replaces it with "Ecclesia" from the Koine. His argument from that point traces the historical background of what he feels to have been a catastrophic retrogression from the purely spiritual apostolic notion of "Ecclesia" as reciprocal fellowship to the highly secular and adulterous view of the "Church" with its institutional and organizational overtones. This development, culminating in the full-blown medieval Roman Church but continued even in Protestantism, is what Brunner understands by "the misunderstanding of the Church."

The heart of this book, so it seems to the reviewer, is the chapter entitled "The Fellowship and The Holy Spirit." Here the author reverts to a quasi-mystic belief in the pneumatic energies of the Spirit as having a more vital role to play in the kindling of "Ecclesia" than the dynamic of the Word. The failure of spiritual power is the primary cause of the abandonment of the "Ecclesia" as spiritual fellowship in favor of the "Church" organized as a legal body with institutional power and prestige. A later age which understood little of the sources of true spiritual power sought to compensate for the waning vitality of the fellowship and to secure its own existence by introducing the institutional apparatus of the organized "Church"; the living Word was secured and replaced by theology and dogma, the fellowship by the institution, and faith effective in love by a creed and moral code. Brunner notes,

"It is so much easier to discuss from an intellectual and theological standpoint the ideas implied in the revealed Word of God.....than it is to allow oneself to be transformed at the centre of one's life by the action of the Holy Ghost.....It is so much easier to secure the life of the fellowship..... by means of solid legal forms, by organizations and offices, than it is to allow the life of communion to be continually poured out upon one, to allow oneself to be rooted in it by the action of the Holy Ghost.....And finally, it is so much easier to assent to a creed, a dogma, a firm body of teaching than it is to believe in such a way that belief is inseparable

from love.....”

A generation that has seen the debacle of humanistic and rationalistic efforts to *build* the church into an effective social force will find in Brunner's neo-apostolic supernaturalism much to commend it.

Nevertheless, any book as uncompromising in its argument as this is bound to lay itself open to criticism at points. Brunner states of the churches of the Reformation that “they cannot deny that they have been fabricated by a human act,” while he asserts that the Greek and Roman churches are products of a long process of evolution. Few Protestants would lay claim to apostolic succession in anything other than primitive tradition, but many would challenge the notion that the branches of Protestantism are, pure and simple, “made by an act of men.” They would, moreover, contend that the pneumatic energies of the spirit were operative in Luther and Wesley no less than in Peter and Paul, and that the founding acts of the former were “human acts,” but no more than the acts of the latter. With Brunner's conclusion, however, that neither the historically-evolved churches nor the churches and sects of the Reformation can claim, *per se*, to be the Ecclesia of apostolic times—though in each a remnant of the Ecclesia remains—no one can quarrel.

A more serious criticism arises, however, out of Brunner's contention that the Church is a historically-developed form of the Ecclesia and therefore subject to the relativity that conditions all history. For while it is the height of dogmatism—nay, even idolatry—to equate the historically-conditioned with the absolute, it may be equally dogmatic to deny that providence can and does operate through institutional forms and structures. Historically-conditioned human decisions, actions and events are the stuff and substance of the expansion of Christianity, but in the same breath one must add that it is not man, but the moving Spirit of God in history which is responsible for creating true fellowship, and to Him alone belongs the praise and glory. To say that Ecclesia (in Brunner's sense) arises out of the encounter of spirit with flesh is incarnational theology; but to contend, as the author sometimes seems to do when he derogates existing institutional organizations, that structures and forms of the churches of history are far from the purpose of God—indeed, even contrary to His Spirit—is to border on a monophysitism that makes the church all but unnecessary.

One feels that Brunner's own argument may have been conditioned by the sagging vitality of the established churches of Europe. What may be good medicine for the churches in Europe—a partial view of the Church emphasizing primarily its spiritual character—would turn out to be poison for the Christian movement in Japan. When Brunner asserts of the Uchimura movement in Japan

(*Mu-Kyokai*) that it has without doubt "done as much for the success of the Christian mission in Japan as have the official churches," and commends it and other movements like it, outside the organized church but of Christian origin, as being best adapted to the task of witnessing to men in our times, it would seem that he overlooks the symbiotic nature of such movements. It can be confidently asserted that *Mu-kyokai*, for all of the value of its literary and scholarly contribution, would have had no origin and would not now exist but for *Kyokai*. In the end one comes to the conclusion that the Church, misunderstood though it may be, is still the primary and most effective agent for giving expression to God's will among men.

James A. Scherer

News and Notes

Compiled by LESLIE R. KREPS

Igleharts Receive Government Decorations

Three members of the Iglehart family received awards from the Japanese government in a ceremony held on July 11, just before the departure of Dr. and Mrs. Charles W. Iglehart to the United States for retirement.

Dr. Charles W. Iglehart received the Fourth Order of the Rising Sun, an award granted to those making outstanding contributions to international understanding between Japan and foreign countries. His wife, Florence A., received the Fifth Order of the Sacred Treasure in recognition of her many years of service in the fields of education and social work.

The Fourth Order of the Sacred Treasure was accepted by Dr. Charles Iglehart on behalf of his brother, Dr. Edwin T. Iglehart, who served for many years before the war as an educational missionary at Aoyama Gakuin.

In this one ceremony the Igleharts became the most decorated foreign family, according to the government officials making the presentation.

Mauk, Wagner, Topping Also Honored

Three other missionaries, two of the Interboard Committee, and one formerly of the American Baptist Mission Board, received awards in recognition of their long periods of service to Japanese education.

Miss Laura Mauk and Miss Dora Wagner each received the Fifth Order of the Sacred Treasure. Miss Mauk has been a professor at the Japan Biblical Seminary and Miss Wagner has for many years been connected with the Iai Girls' School in Hakodate, Hokkaido.

Mrs. Genevieve Topping, Japan's first kindergartener and oldest missionary, was awarded the Fourth Order of the Sacred Crown late in June.

Kyushu Flood Causes Extensive Damage to Churches

Investigation committees sent out by various religious groups have found that church and church school property suffered extensive damage in the floods

that ravaged Northern Kyushu in late June and early July.

The reports show that 24 Kyodan, 10 Evangelical Lutheran, 6 Anglican and 3 Nazarene churches were either destroyed or badly damaged. Three thousand members of the congregations in the flood area were found to be destitute.

While the various denominations are aiding churches within their groups, the National Christian Council is sending aid to flood victims in general. Ten public nurseries have been set up in farming villages to take care of children while the parents labor to restore their fields. International work campers will be used to run these emergency nurseries.

The NCC Public Relations Committee is acting as a clearing house for information about flood damage, gathering reports from the flood area and forwarding it to church relief agencies such as Church World Service, the International Missionary Conference and the National Council of the Churches of Christ in the U.S.A.

Dr. Reginald Helfferich, Vice-chairman of Church World Service, was in Japan on his way to Korea when the floods struck. He was able to immediately dispatch 20 bales of summer clothing, which were on hand in Japan, to the flood victims. An urgent cable to the CWS New York office got a shipment of clothing, bedding, vitamins and dried milk on its way so that it would arrive during the third week of July.

Work Camp Plans Changed by Floods

Some of the international work campers originally assigned to the Kagoshima and Beppu Work Camps will be used in the flood area, Rev. Masami Mizuno, NCC Youth Commission head, reported after returning from a trip to the flood area.

Rev. Hallam Shorrock and Rev. Mizuno, both Youth Commission secretaries, went to Northern Kyushu to see if it would be possible to change the sites of some of the work camps to the flood area. They found that the problems of accommodating the campers in the flood area would be too difficult to solve in the two-week period before the scheduled beginning time of July 15.

"Instead of changing the sites, it was decided to form a group of 15 to 20 work campers who will spend a week or so in various areas, doing relief and rehabilitation work," Rev. Mizuno said.

Japanese Government to Conduct Religious Survey

The Religions Section of the Japanese Education Ministry is conducting a survey to discover the relationship that religion has to the people's daily life.

The survey will be carried out regionally and according to occupations. Some of the questions to be asked are the following: Do you perform your wedding, funeral, and other services in the Shinto, the Christian or the Buddhist tradition, or do you ignore the religious services altogether? Do you call on the services of priests or ministers for prayer when you fall ill?

Through this survey the ministry expects to discover if the people's belief in religion is sound or still superstitious, and what effect their economic stability, their occupation and their locality have on their religious belief.

Overseas Scholarship Recipients Receive Special Training

The Kyodan's Council of Co-operation held a special orientation course for the 22 students going to the States under Interboard Committee scholarships.

For four days beginning June 30 the 15 teachers, 3 ministers and 4 social workers were given information about the Japanese church in general, Christian and national feeling toward communism, and western customs and manners.

The course was designed to meet the criticism that past scholarship students have been well-informed about their own specialty but have not been prepared to answer the wide range of questions asked them while they are in the United States.

Reconstruction Completed on Ginza Church

The Ginza Church, the famous downtown church in Tokyo, has been completely reconstructed and a program of dedication was held July 12 to mark the event. The new sanctuary seats 800, twice as many as before and a number of new assembly halls and Sunday school rooms have been added. Only the bell, which has long called business men and women to daily noontime worship, will remain the same.

Brunner Arrives in September

Dr. Emil Brunner, one of the best-known present-day theologians, is to teach at the International Christian University as a regular professor from this September. Dr. Brunner, who visited Japan in 1952, has a three-year contract with ICU.

Sacred Wood-Block Prints Gaining Popularity Abroad

Many of Japan's leading Christians have joined the Association for the Propagation of Sacred Wood-Block Prints, the purpose of which is to popularize broad the works of Christian artists who work in the typical Japanese style.

Mr. Taikai Sadakata, a 72-year-old painter of the Kanaoka School, is the best known artist among the group being sponsored by the Association. He is a graduate of Kwansei Gakuin and a member of the Kato Church in Okayama Prefecture. His print, "The Image of Christ," was appreciatively accepted by Mrs. Eleanor Roosevelt during her recent visit to Japan.

The works of Mr. Sadakata are becoming increasingly appreciated abroad for their oriental flavor and deep sense of religious feeling.

New Groups Join NCC

Several more Christian organizations have joined the National Christian Council of Japan and many more are expected to follow as a result of the NCC's effort to become even more widely representative both geographically and denominationally.

In the past the NCC has had only limited connections with district Christian organizations. In preparation for the six-year Centenary Movement an extensive effort is being made to strengthen local ties.

Among the first district organizations to join are the Christian Association of Fukuoka Prefecture, the Ryobi (Hiroshima-Okayama) Christian Council and the Miyagi Area Christian Council.

The most recent denominational group to become associated with the NCC is the Japan Mission of the North American Presbyterian Church.

Two Lutheran Churches Merge

The merger of two branches of the Lutheran Church in Japan has recently been completed. The Japan Evangelical Lutheran Church and the Finnish Lutheran Church held union services for the first time in May after their consolidation had been worked out.

Both churches have long histories of work in Japan, the Finnish Church having been here for over 70 years.

Personals

Compiled by MRS. DARLEY DOWNS

Visitors

Miss Margaret Billingsley, secretary of the Methodist Board Women's Division, has spent some time in Japan and Korea, visiting mission stations and missionaries.

Mrs. Gladys Walser, a missionary of the Northern Presbyterian Board for many years before the war, spent some time in Japan during the month of May, speaking for the F.O.R. and the Womens' International League for Peace and Freedom. During her time in Japan, Mrs. Walser was privileged to make the awards for the scholarship fund raised in memory of her husband, Dr. T. D. Walser.

The Princeton Seminary Choir is making an extended trip through the Far East Command area under the direction of the Special Services section. The choir is giving most of its "rest time" to churches and other Christian institutions.

A group of four young people from the Hollywood Presbyterian Church have arrived in Japan to take part in Japan Work Camps this summer.

Miss Annie Allen, a former missionary of the United Church of Canada and now retired, spent some time in Japan. Miss Allen was a missionary-social worker in the Tokyo slum area before the war.

Dr. Marshall Steele, pastor of Highland Park Methodist Church, Dallas, Texas, made a very real contribution during his short stay in Japan. Dr. and Mrs. Steele and their family stopped in Japan on their way around the world.

Rev. Leila Anderson, a secretary in the Division of Christian Education of the Board of Home Missions of the Congregational-Christian churches, spent two weeks here studying the Christian movement in Japan. Her special interests were the rural church and curriculum planning.

Dr. Thomas W. Graham, Dean Emeritus of Oberlin Theological Seminary, stopped briefly in Japan en route to Formosa. Dr. Graham hopes to be able to spend a little time in Japan on his return trip.

Engagement

Miss Janet Huntley, (ABCFM) IBC, and Mr. Richard Linde, (MC) IBC, have

recently announced their engagement, with plans for a September wedding.

Marriages

Miss Susannah M. Riker and Mr. DeWitt Courtney were married in the United States on March 30, 1953. Miss Riker was a missionary of the Presbyterian Board (IBC).

Miss Irene Webster, (UCC) IBC, and Mr. William Des Autels, (MC) IBC, were married in Kofu on July 4th and sailed immediately after the wedding.

Deaths

Mrs. Frank Cary, (ABCFM) IBC, wife of Rev. Frank Cary, an evangelistic missionary in the Kobe area, passed away very suddenly on the 1st of May.

Mrs. Keith Johnson, (MC) IBC, wife of Mr. Keith Johnson, a teacher in Kwansei Gakuin and Canadian Academy, died of bulbar polio on the 21st of May.

Word has reached Japan of the death in Boston, Mass., on May 24th of Rev. Frank A. Lombard, D.D., a former missionary of the American Board and a professor in Doshisha University.

Births

Jane Anne Harnish, May 1, 1953.

Parents: Mr. and Mrs. Thomas Harnish (PN-Korea).

Bonny Ruth Spitzkeit, May 4, 1953.

Parents: Mr. and Mrs. J. W. Spitzkeit (MC-Korea).

Gregory Marshall Crim, May 5, 1953.

Parents: Mr. and Mrs. Keith Crim (PN-Korea).

Frank Bates Cary, May 6, 1953.

Parents: Mr. and Mrs. Otis Cary (IBC).

Dana Paul Garrison, May 18, 1953.

Parents: Mr. and Mrs. Elton Garrison (IBC).

Leslie Joan Bruns, May 22, 1953.

Parents: Mr. and Mrs. Robert Bruns (IBC).

Bruce Andrews Brownlee, May 22, 1953.

Parents: Mr. and Mrs. Wallace Brownlee (IBC).

David Scott Barrett, May 26, 1953.

Parents: Mr. and Mrs. William Barrett (IBC).

Janet Meryl Graham, June 16, 1953.

Parents: Mr. and Mrs. Lloyd Graham (IBC).

Miya Ann Korver, June 18, 1953.

Parents: Mr. and Mrs. Ronald Korver (IBC).

Kay Anne Kroehler, June 30, 1953.

Parents: Mr. and Mrs. Armin Kroehler (IBC).

Departures

The following IBC missionaries have either completed short terms or will have returned to the United States and Canada for furlough by the end of the summer: Miss Marlene Archer, Mr. Robert Basinger, Mr. Ivan Dornon, Miss Georgeanna Driver, Miss Anna H. Givens, Miss Gay Hendrixson, Miss Charlie Holland, Mr. Burton Housman, Mr. Lee Hughes, Miss Margaret Miller, Miss May Belle Oldridge, Mr. David Reid, Miss Dorothy Seest, Miss Lily Sowa, Mr. Elvin Swift, Mrs. Grace Wilson, (MC); Miss Bessie Cairns, Rev. and Mrs. E. F. Carey, Miss Dulcie Cook, Miss Vodia Mackay, Miss Janet Mason, Miss Mildred Matthewson, Rev. and Mrs. W.H. Norman, Miss Rhoda Palfrey, Miss Gwen Suttie, Miss Doreen Webster, Miss Annabel Worrell, (UCC); Miss Mary Alexander, Rev. and Mrs. Gordon Chapman, Rev. and Mrs. Louis Grier, Miss Dorothy Schmidt, (PN); Mr. Louis Kraay, Mr. Burrell Pennings, Miss Helen Vandermeer, (RCA); Miss Florence Freiheit (ABCFM); Mrs. F. B. Nicodemus (E & R).

The following IBC missionaries have already left Japan: Mr. and Mrs. William Elder, Dr. and Mrs. C. W. Iglehart, Rev. and Mrs. P. Lee Palmore, Mr. and Mrs. George Parrott, Mr. Norman Parsons, Mr. and Mrs. Dean Peterson, Rev. and Mrs. Lyman Taylor, Miss Eleanor Warne, (MC); Miss Belle Bogard, Rev. and Mrs. John deMaagd, (RCA); Miss Cynthia McEvoy (ABCFM); Rev. and Mrs. Newton Thurber (PN).

Dr. Sam Franklin, (PN) IBC, returned to the United States at the end of May. He will return to Japan early in September.

Miss Dorothy Havlick, (PN) IBC, is spending the summer with her family in the United States. She will return to Tokyo in September.

Miss Virginia Aderholt, ULC, returned to the United States for furlough by way of the ports. Miss Annie Powlas, also a missionary of the United Lutheran Board, will go on furlough this summer.

Rev. and Mrs. Willard Topping, ABF, sailed for furlough on June 30.

Arrivals

Dr. and Mrs. Sam Hilburn, (MC) IBC, and their daughter, who served for a number of years before the war in Kwansei Gakuin under the Methodist Board, have recently returned to Japan and will be stationed in Tokyo. Their address will be 116, 6-chome, Aoyama Minamicho, Minato ku, Tokyo.

Dr. and Mrs. David Lindstrom and their family, arrived in Japan some time ago and are located at International Christian University, where Dr. Lindstrom is professor of Rural Sociology.

Miss Eileen Graham, (UCC) IBC, has arrived in Tokyo, and Miss Jean Peters will soon join her. Miss Graham and Miss Peters will be in the office of the Interboard Committee treasurer, in the Protestant Christian Center.

Changes of Address

Mr. and Mrs. Everett Kleinjans and Mr. and Mrs. Gordon Van Wyk and their families, (RCA) IBC, have recently moved into their new homes. The address is 2/760 1-chome, Kami Osaki, Shinagawa ku, Tokyo.

Rev. and Mrs. Otis Bell, Methodist missionaries under appointment to Okinawa, have returned there after a year of Japanese study in Kyoto.

Rev. and Mrs. Harold Rickard, Methodist missionaries in Okinawa, have come to Japan for a period of language study. During their stay in Japan they will live at 61 Nakagawara-cho, Shimogamo, Sakyo-ku, Kyoto.

Rev. and Mrs. Richard Rubright, (E&R) IBC, have moved from the Interboard House in Tokyo to 126 Tsuchidoi, Sendai.
